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ABSTRACT

This resource handbook for educators is divided into three broad sections: "Curricular Ideas and Support Materials"; "About Tibet"; and "Suggested Sources for the Study of Tibet." The handbook's first section, "Curricular Ideas and Support Materials," contains the following subdivisions: "Thematic Approaches for the Study of Tibet"; "Curricular Ideas and Suggestions for Educators K-12"; "Food for Thought on Examining Tibetan Issues"; "Questions for Discussion and Writing Assignments"; "Essential Questions on the Tibetan Issue"; "Glossary of Political Terms Associated with the Tibetan Situation"; "Useful Quotes"; "Ideas for Broadening One's Tibetan Experience"; "Ideas for Getting Involved with Tibetan Issues"; "Tibetan Prayer Flag Lesson"; and "Tibetan Prayer Flag Worksheet." The second section, "About Tibet," contains these subdivisions: "Geography of Tibet"; "Tibet: A Physical Map"; "Tibet: A Political Map"; "Tibet: 1959"; "An Outline of Tibetan Culture, by Robert A. F. Thurman"; and "Chronology of Tibetan History." The third section, "Suggested Sources for the Study of Tibet," contains suggestions for locating resources for grades K-4, for grades 5-8, for grades 9-12, for educators, by topic, in periodicals, in music, in video, by organization, and on the World Wide Web. (BT)

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Approaching Tibetan Studies

A Resource Handbook for Educators

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Approaching Tibetan Studies

A Resource Handbook for Educators

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Approaching Tibetan Studies
A Resource Handbook for Educators

By Jon Garfunkel

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"An Outline of Tibetan Culture", originally published in *Cultural Survival Quarterly* (Issue 12 (1), 1988), reprinted with permission from the publisher.

"Tibet 1959", a map originally published in *The Silent War in Tibet* (Doubleday, 1959), reprinted with permission of the author, Lowell Thomas, Jr.

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Curricular Ideas and Support Materials

Thematic Approaches for the Study of Tibet

As a WORLD CIVILIZATION
The study of Tibetan civilization should be included in any world or ancient civilizations course. Tibet was one of the last ancient civilizations to thrive into the twentieth century. It was a highly organized society that existed as a whole system with a strong religious foundation and theocratic government. Today, one cannot experience the living ancient culture of Egypt, Greece, Rome, China or India like one can with Tibetan civilization. We usually study civilizations in their antiquity and analyze the reasons why they declined. Tibetan civilization is being threatened with extinction. This presents an opportunity to study a civilization currently in decline, and to focus our attention on the potential of saving an ancient culture, rather than watch it vanish.

As a WORLD CULTURE
Tibet is a topic of study to be included in any cultural studies curricula. Traditional Tibetan culture has been evolving for over 2000 years, and is still actively practiced throughout much of the Himalayan region, including Bhutan, Mustang (Nepal), Sherpa regions (Nepal), Dolpo (Nepal), Sikkim (India), Assam (India), and Ladakh (India). It is a great case study in how geography, the unique Himalayan Region and Central Asian Plateau, influences traditional culture. It is also a valuable case study in how religion, Buddhism, has influenced traditional and contemporary culture.

Through ASIAN STUDIES
Tibet can be a point of departure in an Asian Studies course studying ancient or modern civilizations, comparative governments, Asian forms of Buddhism, and cultural influences. From a historical perspective, many of the ethnic groups present in South and Southeast Asia today originally migrated from the Tibetan plateau and thus share a cultural heritage with present-day Tibetans (see World Culture). From a geographical perspective, Tibet has been the watershed for most of Asia, so that the ecology of Tibet directly impacts the ecology of most of Asia. Traditional trading and economic patterns between Tibetans and their Himalayan and East Asian neighbors have existed for over two thousand years. Its geographical position in the Central Asia has also put the country in the middle of struggles for power from the periods of the Mongol Empire through Great Game at the end of the 19th century. The Tibetan Independence movement has also influenced many modern struggles for nationhood throughout Asia, from East Timor to Burma.

Through MODERN CHINA STUDIES
The study of modern China can be enriched through the study of modern Tibet. Like Mongolia and minority other areas of China, most Tibetans do not consider themselves part of the People's Republic of China despite China's accession of Tibet in the 1950's, and their historical claim that Tibet has always been part of China. China is grappling with the process of defining itself as its borders encompass widely diverse peoples. The Tibetan conflict serves as a lens through which to examine the concept of national identity, colonial occupation, and the factors that both compose and detract from it.

Approaching Tibetan Studies
Curricular Ideas and Support Materials

Through BUDDHIST STUDIES or COMPARATIVE RELIGIONS
Tibetan Buddhism is a ritualistic, expressive, and experiential religious tradition. The philosophy and practice of Tibetan Buddhism is based on ideals of wisdom, compassion, mindfulness and non-violence, which influenced the nature of Tibetan civilization and Tibetans as a people. Once Buddhism became the state religion, it transformed Tibet from a warrior to a wisdom society, created a profound religious system of over 6000 monasteries, and a theocratic government. Because of the way Buddhism shaped Tibetan society, it offers a good model for the study of Buddhism, as well as a model to study how religion influences civilization. The universal ideals of wisdom and compassion so present in Tibetan Buddhism also offer a platform for comparative study of these values in all religions.

As an issue of CULTURAL SURVIVAL
There are many global examples of endangered peoples and cultures struggling for survival. The situation in Tibet is an excellent model for examining such issues. Today, traditional cultural heritage in Tibet is threatened with extinction due to Han Chinese population transfer, which has led to a dominant Chinese economy and culture, largely in urban areas. Language and religion are deeply intertwined within Tibetan culture. Freedom of religion in Tibet has been repressed since Chinese occupation. Chinese is the dominant language taught in Tibetan schools. Tibetans in exile are also struggling to preserve their cultural heritage and maintain a national identity. Why are there endangered peoples in the world today? Why is the issue of cultural survival important? What is there to learn from traditional culture? Is it possible to save a traditional culture from extinction?

As a HUMAN RIGHTS issue
The conflict in Tibet provides an excellent case study for examining issues of human rights. Human rights violations have been documented by governments and international non-governmental organizations (NGOs). Some organizations have ranked the conditions in Tibet among the worst cases of human rights abuse. There have been thousands of Tibetan political prisoners sent to Chinese prisons for exercising freedom of expression regarding Tibetan self-determination and independence. Freedom of religion has been restricted in monasteries and nunneries. Women have been subjected to forced abortions and sterilization. There have been many cases of illegal detentions. Almost every Tibetan has a friend or family member that has died as a result of the Chinese occupation. Some have used the term genocide to describe the tragedy in Tibet. Why do the human rights violations in Tibet get so little international attention?

As a GLOBAL CONFLICT
The Tibetan/Chinese conflict parallels that of many other contemporary colonial and ethnic conflicts such as those in Northern Ireland, Israel/Palestine, the Balkans, East Timor, Burma, Haiti and South Africa. The Tibetan situation can help young people learn why some global conflicts raise greater international attention and response than others. Why does a violent conflict often receive greater international attention than conflicts with more subtle oppression or one approached with the use of non-violence?

The FOURTEENTH DALAI LAMA and GLOBAL LEADERSHIP
To Tibetans, The Fourteenth Dalai Lama is their temporal and spiritual leader. The Chinese government considers him a "splittest", causing trouble among Tibetans in the Chinese Motherland. The Dalai Lama considers himself "a simple Buddhist monk." He won the Nobel Peace Prize in 1989 for his non-violent approach to resolving the Tibet-Chinese conflict. He is recognized as a global leader for his efforts towards achieving world peace. His message is of universal responsibility and compassion. On many levels, The Dalai Lama walks in the footsteps of Mohandas Gandhi and Martin Luther King, Jr. The Dalai Lama has had a fascinating personal life, and is well known for his charismatic, yet humble, presence. He is an excellent role model for teaching about global leadership, compassion, and a non-violent approach to conflict resolution.

As a model to study CONFLICT RESOLUTION, NON-VIOLENCE and PEACE EDUCATION
There is a strong contrast between the approaches taken by Chinese Government and the Tibetan Government in Exile to resolve the situation in Tibet. Tibetans who have peacefully demonstrated against Chinese occupation, or for the return of The Dalai Lama to Tibet, have been met with violent military force and subsequent imprisonment by the Chinese government. The Dalai Lama has attempted to negotiate with the Chinese leaders through peaceful proposals, only to be met by a tough and unyielding response. The Chinese government claims outsiders have no business meddling in China's internal affairs.

As a model for encouraging SOCIAL RESPONSIBILITY
The study of Tibet creates a wonderful opportunity to educate young people about social responsibility and promote social activism. By examining the Tibetan situation students have a non-violent model for practicing conflict resolution. The Tibetan situation offers excellent opportunities such as student debate, letter writing, volunteering, and adopting a political prisoner. There are many NGOs and grassroots organizations supporting the Tibetan movement that offer such opportunities for social responsibility and activism.

As a study in UNITED STATES FOREIGN POLICY and DIPLOMACY
The United States position on the state of Tibet makes for an excellent study in US foreign policy. In the late 1960's and early 1970's, the CIA trained Tibetan guerrillas to fight the Chinese Red Guard. After Nixon and Mao reinstated diplomatic relations in the 1970's, US covert support of Tibetan resistance ended. Congress has passed resolutions condemning Chinese human rights violations in Tibet and calling for respect for Tibetan self-determination. President Bush and Clinton have met with The Dalai Lama under Chinese protest. Before 1993, renewal of China's Most Favored Nation (MFN) status was liked with human rights conditions, including respect for Tibetan religious freedom and cultural identity. In June of 1993, the Clinton Administration de-linked trade and human rights as conditions for renewing MFN with China. The US has encouraged dialogue between The Dalai Lama and Chinese leaders, but has not pressed Tibetan issues with the Chinese Government. Why does the US Government get actively involved with international conflicts in Kuwait, South Africa, Eastern Europe, Haiti, and Israel/Palestine and not Tibet, Burma, or East Timor?

As a WOMEN'S ISSUE
Women have played an important role in traditional Tibetan society. There is evidence of Tibetan and Chinese women being subjected to forced abortions and sterilization aimed at curbing population growth. Buddhist nuns have been at the forefront of political protest in Tibet, and have been arrested for their peaceful demonstrations, often suffering horrible torture in prison. In exile, Tibetan women are also leaders in the fight for Tibet's independence and the effort to maintain Tibetan cultural heritage in their Diaspora communities.

As a study of THE ARTS
Art, music, and dance have a strong integral role in traditional Tibetan folk culture and religious practice. Tibetan religious art and music is unique, colorful and expressive and creates an important connection to Buddhist practice. Monastic chanting has a unique tonal quality with some monks able to sing a three-note chord in one simultaneous sound. Tibetan religious art - from thangkas (religious scroll paintings) to Sand Mandala painting- is growing in recognition within the west, and provides a good vehicle to educate people about Tibetan culture and religion. Museums are featuring Tibetan art exhibits. Groups of Tibetan Buddhist Monks are touring the US performing sacred music and dance, and building Sand Mandalas. How is art and music a part of culture? How can art and music create religious expression? How can art and music be an expression of cultural or religious identity?

As an issue or case study for ENVIRONMENTAL EDUCATION
Tibetan Buddhist culture was shaped by the unique natural environment of the Tibetan plateau. The Tibetan Government had strong environmental protection policies. From a Buddhist view of compassion and non-violence for all living beings, construction and farm workers were required to remove all animals and insects from soil they moved. The natural environment and wildlife in Tibet has been drastically exploited by Chinese economic policy and development, impacting some species to the point of extinction. The Tibetan plateau has also become home to a Chinese nuclear missile arsenal. The Dalai Lama and Tibetan Government in Exile have proposed that Tibet be made a zone of peace and a wildlife sanctuary. The contrast between the traditional Tibetan practice of sustainability and the Chinese colonial view of development is a microcosm of current global attitudes towards the environment.

For a case study of a DIASPORA / EXILE / REFUGEE EXPERIENCE
The term Diaspora has been used to describe those Africans scattered from their homeland mostly due to the slave trade. There has been a Jewish Diaspora for over two thousand years. In 1959, tens of thousands of Tibetans followed The Dalai Lama into exile due the Chinese occupation of their homeland. Today, close to 150,000 Tibetans live as refugees in India, Nepal, the United States, the United Kingdom, and Switzerland. With the Diaspora experience comes the struggle to preserve and maintain a cultural identity in a foreign land. Their challenge is magnified as most countries do not treat Tibet as an occupied nation, and the United Nations does not consider Tibetan exiles official refugees. Tibetan Nationals are people without a passport, unless they choose to be citizens of China, India, Nepal or some other country. There are Tibetan Diaspora regions and communities throughout the world. The Buddhist Kingdoms of Ladakh (India) and Mustang (Nepal) were the result of an earlier Diaspora movement. The first

Tibetan refugees came to live in the United States in 1960. One thousand Tibetan refugees were allowed to resettle in the US as part of the 1990 Immigration Act.

As a case for HOLOCAUST STUDIES and GENOCIDE STUDIES
In many respects, the situation in Tibet is a modern day version of the Holocaust in Europe. Many have described what has happened in Tibet and Cambodia as the "Buddhist Holocaust" and cases of "Cultural Genocide." The slogan "never again" has been an anthem for those affected by the Jewish Holocaust who hope a similar tragedy is never repeated. Evidence of Tibetan cultural genocide by the People's Republic of China can be a contemporary model for helping put into context the Nazi effort to exterminate Jewish people and other populations. The study of the current situation in Tibet can offer young people a means of addressing a current case of injustice, but with a sense of hope that this injustice can be resolved through social action.

As a connection to the NATIVE AMERICAN EXPERIENCE
Many connections can be made between traditional Tibetan culture and traditional Native American cultures, especially Navajo and Hopi. Similarities are strong in physical features, spiritual groundings, artistic traditions, and approaches to environmentalism and sustainability. There are also parallels in the histories of colonization to which these indigenous peoples were subjected, and their current struggles for cultural survival.

Curricular Ideas and Suggestions for K-12 Educators

PREPARATION IDEAS

The study of Tibet is a vehicle for learning much about the world. There are many global issues that can be examined using Tibet as a case study. See the advanced organizer "Why Teach and Learn about Tibet?" for global connections to the study of Tibet.

Tibet was a holistic civilization and should be studied and taught as such. This approach recognizes that the whole of a civilization is more important than the individual elements that make up the civilization. One would examine the individual elements of Tibetan civilization with the objective of seeing how they interrelated in order to understand and express Tibetan society as holistic. This is a different avenue of study compared to the reductionism often used to frame and examine western civilization. However, this holistic approach helps students view Tibetan society on its own terms, rather than through western goggles.

In order to give the student a more global picture of Tibet, one should examine the many views of this country and its political dimensions: the Tibetan view, Chinese view, and foreign views from the west. This will help students uncover the growth of Tibetan society, and Tibet's relationships with its neighbors and foreign visitors, throughout its history. It will also help students understand the events that led to the Chinese occupation of Tibet in 1950, and global reaction to this situation to date.

The study of Tibet can be made experiential through the wealth of living resources in the Tibetan Diaspora Community. Although Tibetans are struggling for cultural survival in their homeland, Tibetans have the freedom to celebrate their cultural heritage in exile. Depending on the resources in your community, you could visit a Tibetan Buddhist or Cultural Center, invite guest speakers to your classroom, and offer students the opportunity to participate in local events that would give them a taste of Tibetan culture. Since ritual is so much a part of Tibetan Buddhist culture and practice, a unit of study should be designed around introducing students to the concept and experience of ritual in daily life.

The study of Tibet should be integrated through a range of educational tools- primary and secondary source material, books, periodicals, slides, video, audio, computer, and internet access. You can bring Tibet into your classroom with photos, a Tibetan flag, Tibetan prayer flags, incense, posters, calendars, and other artifacts to display. Expressive writing exercises will help students experience Tibet in Tibetan, Chinese, or Western shoes. Shorter writing assignments, projects, and student presentations can be used to debrief different experiences and make connections between the various elements studied during the unit. These exercises can help build a portfolio of work to use during the final stage of the unit when the class returns to looking at the whole of Tibet and the current Tibetan situation.

Approaching Tibetan Studies
Curricular Ideas and Support Materials

PRESENTATION IDEAS

- Start with a Pre-Presentation Questionnaire: i.e. What do you know about Tibet?
- Teach some Tibetan: i.e. *Tashi Delek* (Tibetan Greeting: "May You have good fortune, happiness and all blessings")
- Introduce Tibet through a story or folk tale
- Use video clips or slides
- Share Tibetan items or artifacts with students: Tibetan art, Tibetan coins or bills, prayer bowls, Tibetan clothing, Tibetan Prayer Flags

Suggested Stages of Structuring a Unit on the Study of Tibet

- *Historical and Traditional Tibet:*
  Landscape, Civilization, Cultural Heritage, Ageless Wisdom, The Bright Side of Tibet
- *Modern Tibet and the Tibetan Diaspora:*
  The Tibet-China Conflict, Life under Occupation, The Struggle for Survival in China's Tibet, The Exile Experience, Cultural Survival in the Diaspora
- *The Future of Tibet:*
  Conflict Resolution, Preserving a Civilization, Culture, and Religion, Tibet in the world, Global Lessons from the Tibetan Experience, Hope for Tibet

Suggestions for Lesson Plans and Activities

- Explore what makes a nation independent
- Examine the Tibetan situation from different points of view
- Examine attempts at conflict resolution between Tibetan and Chinese governments
- Explore traditional and contemporary land use in Tibet
- Examine the relationship between religion and government from traditional and contemporary Tibetan and Chinese points of view?
- Put up a poster for students to write down questions that arise about Tibet which can be addressed later or when a guest speaker visits. It also allows the class to engage in group inquiry.
- Examine the ancient wisdom of Tibetan Buddhist culture. What wisdom from the Tibetan world view can be useful for dealing with a modern world?
- Identify keywords or phrases for explaining or discussing the Tibetan situation which summarize or capture the essence of what students are learning. Suggested terms include: Cultural Survival, Endangered Peoples, Strangers in their Own Land, Buddhist Holocaust, Population Transfer, Universal Responsibility, Exile, Diaspora
- Have students identify cause and effect relationships in:
  The development of Tibetan civilization
  The circumstances that led to the Chinese invasion of Tibet
  The factors that threaten the Tibetan way of life in Tibet
- Journal writing: Ask students to put themselves in the shoes of a Tibetan in Tibet, a Tibetan Monk or Nun, a Chinese Policeman in Lhasa, a Chinese Merchant in Tibet, a Chinese Government Leader, or The Dalai Lama
- Tibetan Buddhist practice emphasizes being mindful in every day life. How can the concept of mindfulness being an educational tool for creating better study habits and creating greater awareness of oneself and the world?

CLOSING and DEBRIEFING

A Suggested Process for Debriefing

- What did you experience?
- What did you learn from the experience?
- How will you think or act in the future as a result of the experience?
- What can you do about it?
- What will you do about it?

A Taxonomy for Social Activism

- *Be aware* of Tibet and Tibetan Situation
- Know *the cause* of the Tibetan Situation
- Know that *one can help* & *how they can help* the Tibetan Situation
- *Making a difference*, getting actively involved

Suggested Ideas for Debriefing Assignments

- Final assessment might take place in the form of having students design presentations or projects, and write essays which ask students to express in their own voice their understanding of traditional Tibetan society and the current and future state of Tibet.
- What do you know about Tibet after this presentation that you did not know before?
- Is there hope for the future of Tibet?
- "Be a world citizen," connect the Tibetan situation to other global conflicts
- Saving Tibet: Is it an ideal or a reality?
- Reflect on the statement "Silence is Consent", Does not speaking out against human rights abuses and oppression mean that the injustice is acceptable.
- See "Questions for Discussion and Writing Assignments".
- Have students create a "How to get involved" handout as if they were a member of a Tibet support group (See the handouts: "Ideas for Broadening Your Own Tibetan Experience/ Ideas for Getting Involved in Supporting Tibetan Issues")

Food for Thought on Examining Tibetan Issues

Here are some questions and suggestions, or goggles, to help define your approach to shaping a presentation and unit of study on Tibet. This section is meant to challenge one's assumptions about Tibet. It may help move the educator to a place of examining the diverse perspectives surrounding Tibet in order to give students the opportunity to use their study of Tibet to arrive at their own informed position on certain controversial issues surrounding Modern Tibet.

- Why Tibet?

  Why is Tibet worth studying?

  Why is the Tibetan issue a cause worth embracing?

  What is it about the Tibetan situation you would like to help change?

- What are the essential questions about Tibet, ancient and modern, to digest and debate with students?

- Phrasing issues as questions:

  Why do most governments consider Tibet as part of China?

  What makes a nation independent?

  Why does the United Nation not recognize Tibetan self-determination or give Tibetans official refugee status?

- Identify keywords or phrases for explaining or discussing the Tibetan situation:

  Cultural Survival, Endangered Peoples, Buddhist Holocaust, Cultural Genocide, Population Transfer, Strangers in Their Own Land, Diaspora, Exile, Universal Responsibility

- Know about the whole of Tibet - expand your knowledge beyond one issue or topic.

- Examine Tibetan civilization as a whole system.

- Examine the ancient wisdom from Tibetan Buddhist culture.

- Consider how traditional Tibetan society has been romanticized in the West? Where do these romantic images come from? What are the realities behind the myths about Tibet and Tibetan Buddhism?

- Consider Tibetan Buddhist Culture in other areas of the Himalayas:

Bhutan	Mustang
Dolpo	Sherpa Culture
Sikkim	Ladakh

- Consider the multiple perspectives of Tibet as a society and a nation.

- Understand the Chinese Government's point of view on Tibet.

- How can you bring Tibet into a global worldview or make Tibet a global issue?

- Find common ground with other global conflicts, situations and experiences:

Burma	East Timor
Northern Ireland	European Holocaust
Israel/Palestine	Native American Experience
South Africa	Balkans
Cambodia	Kuwait

- Consider that everything about Tibet is political.
- Raising awareness of the Tibetan situation is an opportunity to practice non-violent conflict resolution through action.
- Examine the Tibetan situation through cause and effect relationships.
- How you communicate about Tibetan issues is important.
- How you present Tibet is how people may learn about it.
- How can you make learning about Tibet experiential?
- Examine your assumptions about Tibet or the Tibetan situation.
- Silence is Consent.
- How is the work of The Dalai Lama a model for global leadership?
- Saving Tibet: Just an ideal or is their the potential for reality?
- How can you create hope for the future of Tibet?

Questions for Discussion and Writing Assignments

- How has the geography of Tibet helped shape Tibetan culture?
- How has Buddhism influenced Tibetan culture?
- What made traditional Tibet, before Chinese occupation in the 1950s, a civilization?
- What is unique about traditional Tibetan society and culture?
- How has Tibet and Tibetan culture changed since Chinese occupation?
- Explain the People's Republic of China's claim that Tibet is part of China.
- Explain the Tibetan Government in exile's claim to independence.
- How has The Dalai Lama's approach to resolving the conflict in Tibet, and the issue of Tibet's independence, differed from the approach taken by the Chinese government?
- What similarities can you notice between traditional Tibetan culture and traditional culture of native peoples of the Americas? What do these peoples have in common in the way they were colonized? What current political, economic, social and religious issues do both the Tibetan and American Indian situations share?
- Before 1950, Tibet was able to maintain one of the last few traditional ancient civilizations. Explain why.
- What have The Dalai Lama, the Tibetan Government in exile, and exiled Tibetans done to preserve their cultural heritage and maintain their struggle for Tibet's independence?
- Draw connections between the Tibet-China conflict and other global conflicts.
- Why do you think so much of the world knows so little about the Tibetan situation? Why is the Tibetan situation is not a prominent issue in international politics?
- What can we learn from Tibetan culture and the Tibetan situation?
- What will be the future for Tibetans and Tibet?

Essential Questions on the Tibetan Issue

- How do you define the Tibetan issue?
- What is the claim of the People's Republic of China's claim to Tibet?
- What is China's interest in Tibet: historical & current?
- How do Tibetans define their claim to Tibet as an independent nation?
- What makes a nation independent?
- What progress has the Chinese made in modernizing Tibet?
- How has Tibet changed (in the areas of geography, politics, culture, religion, and economics) since 1959?
- What has been international reaction and response (political, economic, human rights) to the Tibetan situation? Why have so few Heads of State and official governments supported an independent Tibet?

- How has the Chinese Government reacted to foreign intervention or diplomacy on behalf of the Tibetan situation?
- Define Diaspora.
- What caused the Tibetan Diaspora?
- How have Tibetans in exile maintained their cultural heritage?
- What is life in exile like for a Tibetan?
- Why do Tibetans not have official refugee status from the United Nations?
- How do young Tibetans in exile, who have never been to Tibet, feel about their traditional homeland and the Tibetan Question?
- Do all Tibetans feel the same about Chinese occupation?
- What is the current status of The Tibet Autonomous Region?
- What human rights abuses exist in Tibet?
- How does the United Nations Declaration of Human Rights relate to the Tibetan issue?
- How has the United Nations reacted to and addressed the situation in Tibet?
- Can Tibetans freely leave Tibet?
- Can exiles return to or visit Tibet?
- What is self-determination?
- Are Tibetans entitled to self-determination?
- Should the Chinese government leave Tibet?
- How would the Tibetan Government in exile structure an independent Tibet?
- What changes would be made from pre-1959 Tibet?
- What has been the Tibetan reaction and response to Chinese occupation (non-violence vs. guerrilla warfare)?
- What is The Dalai Lama's position on conflict resolution?
- Is a non-violent approach a better way to work toward conflict resolution?
- What organized efforts in India and the West exist to continue the struggle for a free Tibet? What can American citizens do to get involved?
- How has the issue of trade effected American foreign relations with China over human rights in China and Tibet?
- What is the function of non-governmental organizations that work to promote Tibetan issues, such as the *International Campaign for Tibet*?
- What other global conflicts are similar to the one between China & Tibet?
- How has the global community reacted to these other situations?
- How can the situation in Tibet be a model for understanding larger global issues?
- What do we have to learn from Tibet?
- Do you think it is possible to save Tibetan civilization from extinction?
- What can you do to make a difference in the Tibetan situation?

Glossary of Political Terms Associated with the Tibetan Situation

Autonomous self-governing

de facto Something generally accepted or agreed to without any formal decision in its favor. (DCL); Latin: *in fact*

Diaspora The flight, scattering, or migration of a people from their country or homeland.

exile A person separated from his or her native land. Prolonged separation from one's country, as by force of circumstances. (RHWC)

independence A nation, state, or territory not under the control of any other power.

legitimate government A government generally acknowledged as being in control of a nation and deserving formal recognition, which is symbolized by the exchange of diplomats between that government and the governments of other countries. (DCL)

nation A body of people, associated with a particular territory, that is sufficiently conscious of its unity to seek or possess a government peculiarly its own. (RHWC)

People's Republic of China (PRC) The government of China set up in 1949 after communist forces under the leadership of Mao Tse Tung took control of the country.

self-determination (national) The collective right of a people to choose to view themselves as a distinct nation and freedom of a people to determine the way in which they should be governed. (RHWC)

sovereignty A nation or state's supreme power within its borders. (DCL)

suzerainty The position or power of a state exercising political control over a dependent state. (RHWC)

theocracy A nation or state in which the clergy exercise political power, an in which religious law is dominant over civil law. (DCL)

Tibet Autonomous Region The official title given to Tibet by The People's Republic of China in 1965. Regional borders of historical Tibet were re-defined by China.

Tibetan Government-in-Exile The Tibetan government of The Dalai Lama holding power in Tibet prior to the Chinese occupation, reformed in exile and operating out of Dharamsala, India.

Xizang Chinese for *western treasure house*; The Chinese historical name for Tibet.

Source Citation Abbreviations:
DCL - *The Dictionary of Cultural Literacy*, Houghton Mifflin Company, Boston, 1991.
RHWC - *Random House Webster's College Dictionary*, Random House, New York, 1992.

Useful Quotes

The reason why love and compassion bring the greatest happiness is simply that our nature cherishes them above all else. The need for love lies at the very foundation of human existence. It results from the profound interdependence we all share with one another.
- Tenzin Gyatso, The Fourteenth Dalai Lama of Tibet

From the moment of birth every human being wants happiness and wants to avoid suffering. In this we are all the same.
- Tenzin Gyatso, The Fourteenth Dalai Lama of Tibet

We rely so much on each other and are so interconnected that without a sense of universal responsibility, a feeling of universal brotherhood and sisterhood, and an understanding that we really are part of one big human family, we cannot hope to overcome human suffering, let alone bring about peace and happiness.
- Tenzin Gyatso, The Fourteenth Dalai Lama of Tibet

Compassion is not religious business, it is human business, it is not a luxury, it is essential for our own peace and mental stability, it is essential for human survival.
- Tenzin Gyatso, The Fourteenth Dalai Lama of Tibet

Many times I am asked if I am angry at the Chinese for what has happened. Sometimes I lose some temper, but afterwards I get more concern, more compassion towards them. In my daily prayer, I take in their suffering, their anger, and ignorance...and give back compassion. This kind of practice I continue.
- Tenzin Gyatso, The Fourteenth Dalai Lama of Tibet

While the rest of the world was busy exploring outer space, we Tibetans were busy exploring inner space.
- Tenzin Gyatso, The Fourteenth Dalai Lama of Tibet

For as rain forests are to the earth's atmosphere...so are the Tibetan people to the human spirit in this time of its planetary ordeal.
- Huston Smith, from The World's Religions

Why is it that the fate of Tibet has found such a deep echo in the world? There can only be one answer: Tibet has become the symbol of all that present-day humanity is longing for, either because it has been lost or not yet been realized, or because it is in danger of disappearing from human sight: the stability of a tradition, which has its roots not only in a historical or cultural past, but within the innermost being of man, in whose depth this past is enshrined as an ever-present source of inspiration.
- Lama Anagarika Govinda, from The Way of the White Clouds

Tibetans are masters of ritual. Incense; chanting; circumambulation around temples and prayer walls; rhythmic beating of drums and cymbals; receiving blessings by holy monks, or lamas; recitation of mantras; the spinning of prayer wheels are all enacted for the benefit of both the individual and the overseeing deities. Emphasis on ritual provides almost every Tibetan - whether they live in Tibet itself, or in refugee communities scattered throughout India, Nepal, Switzerland or North America - with a deeply satisfying connection to both Buddhism and Tibetan culture.
- Edie Farwell & Anne Hubbell Maiden, "The Wisdom of Tibetan Childbirth", In Context, No. 31

When the iron bird flies and horses run on wheels, the Tibetan people will be scattered like ants across the face of the earth, and the Dharma will come to the land of the red men.
- Padmasambhava, Indian Buddhist Guru who helped to spread Buddhism in Tibet in the 8th century, A.D.

When the iron bird flies, the red-robed people of the East who have lost their land will appear, and the two brothers from across the great ocean will be reunited.
- from the Book of Hopi

The word "genocide" must be used with care. Our world and our century have seen countless abominable massacres, and it is easy to slip into the use of the word to denote such atrocities. We should, however, restrict it to those crimes before high heaven which are truly designated by it. If we do so, and if we consider only the last sixty years, there are four such mass murders which can justifiably carry the terrible brand. They are: the Jewish Holocaust, the Stalin Terror, the bloodthirst of Pol Pot and the Khmer Rouge, and what was done to the people and culture of Tibet during the miserable lust for death and torture unleashed by the mad Mao Tse-tung under the name of "The Cultural Revolution".
- Bernard Levin, The Times, September 7, 1990 (Introductory Quote From Mary Craig's, Tears of Blood: A Cry of Tibet)

Chinese are betrayed by their mistrust.
Tibetans are betrayed by their hope.
-Jamyang Norbu in Red Flag Over Tibet

If the valley is reached by a high pass,
Only the best friends or worst enemies are visitors.
- Tibetan Proverb

Chip ... chip. That's the sound of Tibetan civilization being hacked away.
- Melinda Liu, "China Invades Tibet - Again", Newsweek, April 3, 1995

Silence is consent.
- Michel Peissel, opening quote from Cavaliers of Kham: The Secret War in Tibet

For as long as space endures,
And for as long as sentient beings remain,
Until then may I too abide
To dispel the misery of the world.
- Shantideva, from A Guide to the Bodhisattva's Way of Life

Wisdom is the bliss of seeing through the delusion of self-preoccupation to reveal the underlying dimension of freedom. Compassion is the expression of such bliss to others. Compassion is also sensitivity to other's suffering.
-Robert Thurman, from Wisdom and Compassion: The Sacred Art of Tibet

Not long before his death, the great historian Arnold Toynbee was asked to name what he considered to be most significant event or phenomenon of the 20th century. It was not one of the great world wars, nuclear fission, television, or the computer. It was, he said, "the coming of Buddhism to the West."
- from The Utne Reader, March/April 1993

Ideas for Broadening One's Tibetan Experience

- Learn more about aspects of Tibet you know little about
- Keep up to date with current events about the Tibetan situation through newspapers, periodicals, on-line news services
- Subscribe to Tibet-related periodicals
- Read accounts of foreign visitors to Tibet, and compare the experiences of visitors before and after 1959
- Learn more about the Tibetan Resistance Movement
- Listen to other voices expressing views on Tibetan situation: Tibetan, Chinese, International
- Identify and examine other global conflicts similar to Tibet
- If a student, write papers on the Tibetan issue whenever you can
- Spend time with Tibetans in your community
- Take Tibet-related courses through local colleges, universities, and continuing education programs
- Participate in a Tibet-related study abroad experience
- Visit Tibet or exile communities such as Dharamsala, India or Boudanath (Kathmandu), Nepal, or Tibetan Buddhist Kingdoms such as Bhutan, Ladakh, or Mustang

Ideas for Getting Involved with Tibetan issues

- Write letters to:
  - Your Government Officials- President, Senators, Congressional Representatives
  - Chinese Government Officials
  - The United Nations
- Encourage media organizations to cover Tibetan issues, and correct the media when they inaccurately portray Tibet or the Tibetan situation
- Join or start a Tibet Support Group in your area or on your campus
- Know about the available living Tibetan resources in your community: i.e. Support Groups, Tibetan refugees, scholars, religious teachers, Dharma Centers, travelers, writers, photographers, etc.
- Get you local bookstore and video shop to stock Tibetan titles
- Practice consumer responsibility
- Organize a Tibet Film/Video Festival
- Organize an Educational Forum on Tibet
- Surf Tibet-related sites on-line
- Submit articles or editorials to newspapers
- Create a Tibet-friendly campus or community
- Collect evidence of Tibetan Independence
- Start your own Tibetan library, keep files, keep a scrapbook on current events
- Be a resource network for other who want to learn about Tibet
- *What are other ways you can think of to get involved?*

Tibetan Prayer Flag Lesson

Prayer flags are rooted in the religious and astrological traditions of Tibetan Buddhist culture. Buddhist prayers and mantras written on these flags invoke ideals of compassion, wisdom, peace, and good fortune. They can also be adorned with various Buddhist and astrological symbols. In Tibet, they are flown outdoors in high places around monasteries, holy sites, shrines, and roof-tops of homes. They are also found on mountain passes, where travelers hang them as offerings for safe passage. As a religious offering, practitioners will hang prayer flags at an auspicious location to gain merit for themselves, their family, to honor a holy person or patron deity, as well as for the benefit of all sentient beings. As the flags flutter in the wind, Tibetans believe that the sacred windhorse, often pictured in the center of prayer flags, carries off the prayers of good wishes to benefit others.

Traditionally, prayer flags are printed on square or rectangular swatches of cloth in a variety of sizes. After they are printed, they are hung with string, in sets of five colors, each corresponding to the natural elements (colors of prayer flags are listed in the order they are hung from left to right):

Blue	**White**	**Red**	**Green**	**Yellow**
(sky, air, or wind)	*(clouds)*	*(people or fire)*	*(water)*	*(earth)*

Curricular Ideas

- Have students create their own prayer flags using the Tibetan Prayer Flag worksheet. Photocopy the worksheet into the five traditional colors.
- Use the purpose and structure of Tibetan prayer flags to create a cross-cultural experience where students express their own views and hopes for compassion, wisdom, and good wishes towards others.
- Use this exercise to have students reflect on their study of Tibet, or on their own concepts of compassion, peace and non-violence.
- In practicing the Buddhist ideal of patience, make sure students are given the time to reflect on the purpose of this exercise and carefully express what they choose to write.
- Have students make their own set of five prayers flags, in the five traditional colors, or have them contribute one flag to a larger set.
- Hang the flags in a public space or have students send them to others, such as family members, another school, public officials, etc.
- Any writings by The Fourteenth Dalai Lama of Tibet will illustrate the Tibetan Buddhist view of compassion, wisdom, peace and non-violence.
- Share with students some of the quotes from the Tibet Quotes handout.
- A good source for learning more about Tibetan Buddhist symbols, including the windhorse, is: *Buddhist Symbols in Tibetan Culture*, Dagyab Rinpoche, Wisdom, 1995.

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About Tibet

Geography of Tibet

Geographical Names:
Tibet
Bod (Tibetan name)
Historical Tibet (refers to the larger, pre-1959 Tibet, see heavy black line marked on *Tibet: A Political Map*)
Tibet Autonomous Region or Political Tibet (refers to the portion of Tibet named by People's Republic of China in 1965, see bolded broken line on *Tibet: A Political Map*)
Khawachen (literary Tibetan name meaning "Abode of Snows")
Xizang (the historical Chinese name for meaning "Western Treasure House")
Land of Snows (Western term)
The Roof of the World (Western term)

Capital: Lhasa

Provinces:
U-Tsang (Central & Southern Tibet)
Kham (Eastern Tibet)
Amdo (Northeastern Tibet)

Since the Chinese occupation of Tibet, most of the Tibetan Provinces of Amdo and Kham have been absorbed into the Chinese provinces of Qinghai, Sichuan, and Yunnan

Main Towns: Lhasa, Shigatse, Gyantse, Chamdo

Area: 2,200,000 sq. kilometers/ 850,000 sq. miles

Elevation: average 12-15,000 feet

Tibet is located on a large plateau called the Tibetan Plateau.

Borders:
India, Nepal, Bhutan, Burma (south)
China (west, north, east)

Major Mountains and Ranges:
Himalaya (range to south & west)
Kunlun (range to north)
Chomolungma (Mt. Everest) 29,028 ft. Highest Peak in the world
Kailas (sacred mountain in western Tibet to Buddhists, Hindus & Jains)

The Tibetan Plateau is surrounded by some of the world highest mountains ranges.

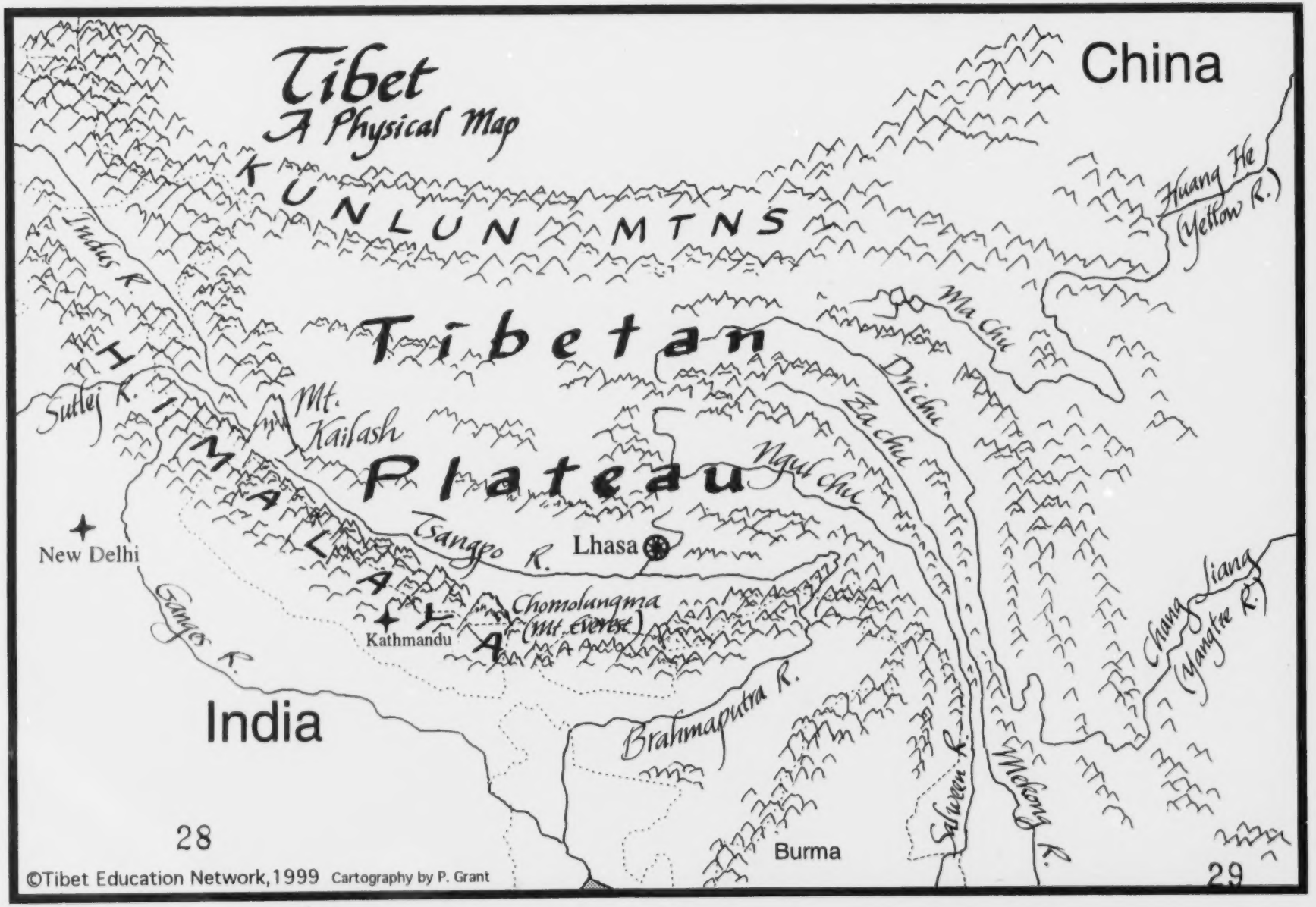
Major Rivers:
Ma Chu (Huang He/Yellow)
Dri Chu (Yangtze)
Za Chu (Mekong)
Ngul Chu (Salween)
Tsangpo (Bramaputra)
Ganges
Sutlej
Indus

Almost all of the major rivers in Asia have their source in Tibet. Therefore, the ecology of Tibet directly impacts the ecology of East, Southeast and South Asia.

About Tibet

Natural Resources:	Uranium, Borax, Gold, Iron, Salt
Wildlife:	Wild Yak, Snow Leopard, Musk Deer, Black Bear, Brown Bear, Lynx, Red Pandas, Kiang (Wild Ass), Antelope, Gazelle, Vulture, Finch, Doves, Robin, Duck
Temperature:	Winter temperature can drop to -40°F Average summer temperature in Lhasa is 63°F
Rainfall:	15-20 inches in Central Tibet
Language:	Tibetan is traditional language of Tibetans. Spoken Tibetan is part of Tibeto-Burmese language family. Written Tibetan was adapted from Indian Sanskrit during the 7th century. Chinese is the current official language as mandated by the People's Republic of China.
Traditional Economy:	Agriculture (Barley, Wheat, Millet, Rapeseed) Animal Husbandry or Nomadic Pasturalism (Yaks, Sheep, Goats, Horses)
Population:	6 million (figures from the Tibetan Government in Exile) 2 million (figures from the People's Republic of China)
Religion:	99% Buddhist
Major Ethnographic Tibetan Regions outside Tibet:	Ladakh (Northern India) Zanskar (Northern India) Dolpo (Nepal) Mustang (Nepal) Sikkim (India) Assam (India) Bhutan
Major Tibetan Exile Communities:	Dharamsala, India (home to The 14th Dalai Lama and the Tibetan Government in Exile) Mussoorie, India Mundgod, India Mysore, India Byllakuppe, India Kathmandu, Nepal

Note: For geographical locations, refer to *Tibet: A Physical Map* or *Tibet: A Political Map*. These maps are designed to be used together for overhead presentations. Make overhead transparencies of both maps, and lay the physical map over the political map.


Tibet
A Physical Map
China
KUNLUN MTNS
Huang He
(Yellow R.)
Indus R.
Tibetan
Ma Chu
Drichu
Za chu
Sutlej R.
Mt.
Kailash
HIMALAYA
Plateau
Nguk chu
New Delhi
Tsangpo R.
Lhasa
Chomolungma
(Mt. Everest)
Kathmandu
Ganges R.
Chang Jiang
(Yangtze R.)
India
Brahmaputra R.
Salween R.
Mekong R.
Burma
28
29
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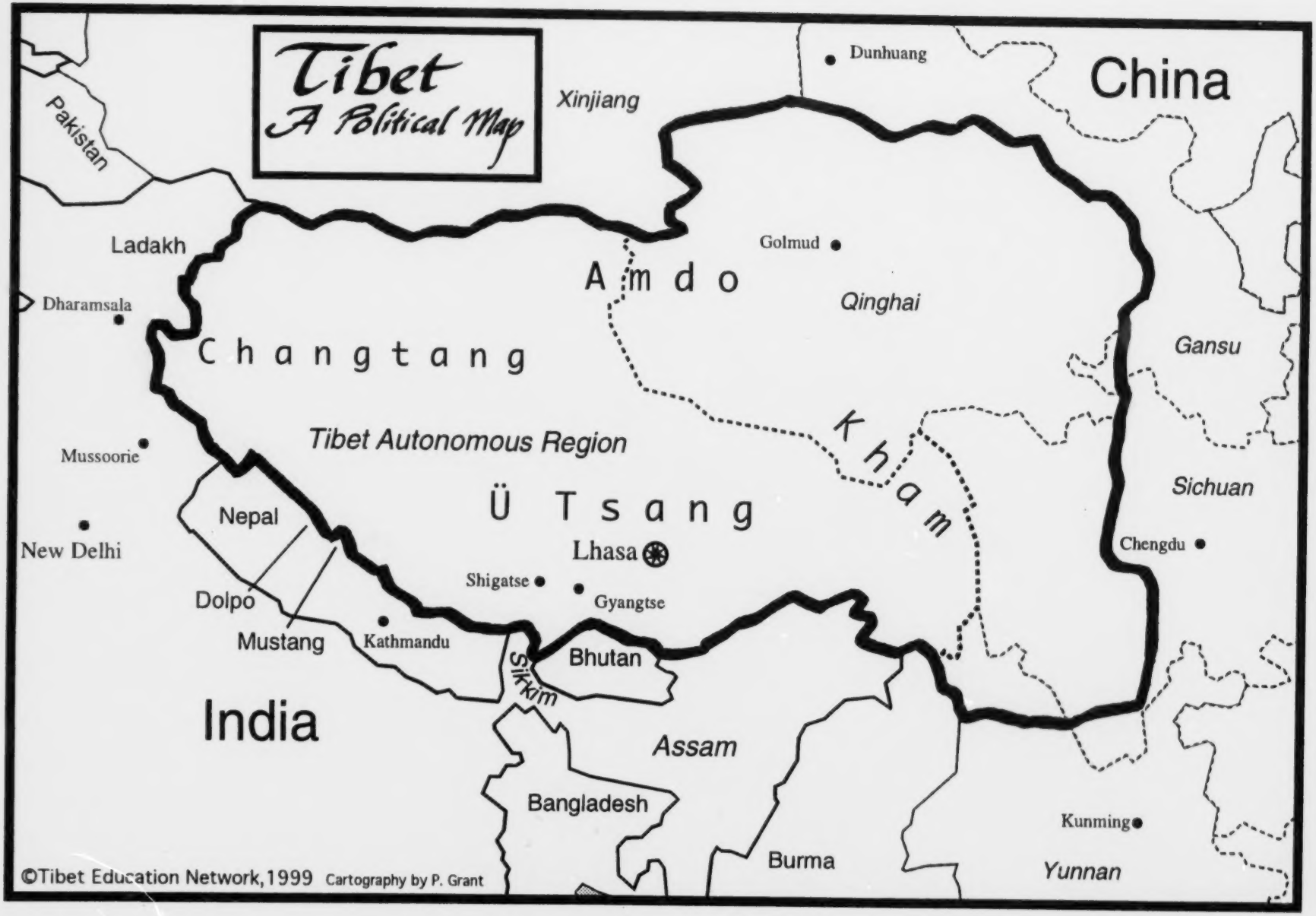
Tibet
A Political Map
Xinjiang
Dunhuang
China
Pakistan
Ladakh
Golmud
A m d o
Qinghai
Dharamsala
C h a n g t a n g
Gansu
Tibet Autonomous Region
K h a m
Mussoorie
Sichuan
Nepal
Ü T s a n g
New Delhi
Lhasa
Chengdu
Shigatse
Gyangtse
Dolpo
Mustang
Kathmandu
Bhutan
Sikkim
India
Assam
Bangladesh
Kunming
Burma
Yunnan
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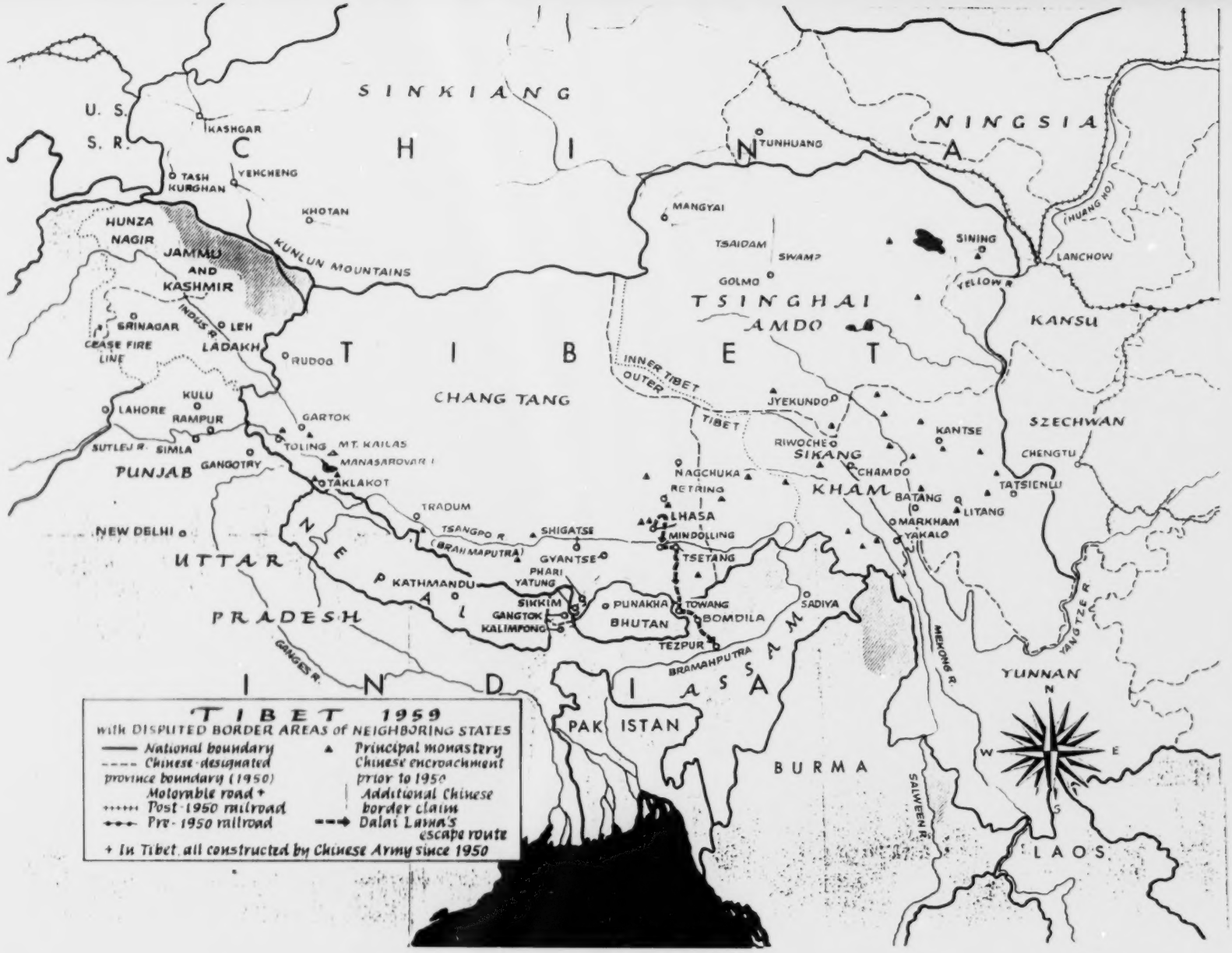

TIBET 1959

with DISPUTED BORDER AREAS of NEIGHBORING STATES

- National boundary
- Chinese-designated province boundary (1950)
- Motorable road +
- Post-1950 railroad
- Pre-1950 railroad
- Principal monastery
- Chinese encroachment prior to 1950
- Additional Chinese border claim
- Dalai Lama's escape route

+ In Tibet, all constructed by Chinese Army since 1950

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An Outline of Tibetan Culture

Robert A.F. Thurman

Anyone who knows the Tibetan language and has firsthand experience of Tibetan people knows the utter distinctness of the Tibetan culture. But to demonstrate this fact it is helpful to think back to ground principles. What is a "national culture"?

A nation is more than a state, which is more than a tribe, which is more than a clan, which is more than a family. The only common political unit larger than a nation used to be called an "empire," though now there are entities called "United States" and "Union of Republics." The English nation's descendants of Angles and Saxons and Celts and Normans, to name a few tribes, themselves the amalgams of clans, can usually think of themselves as a members of a single nation. Scots sometimes have difficulty thinking of themselves as part of the English nation, and the Irish cannot, though both groups were part of Great Britain for centuries. A people seem to think of themselves as a single nation when they (1) have come together in a common territory through history, (2) share a common language fixed on a writing system, (3) live under a common system of laws, (4) are imbued with a common sense of history, (5) tolerate an understood range of religious beliefs and (6) intuitively feel a common sense of identity through any of these commonalities, often buttressed by a sense of racial similarity.

Tibetans claim that Tibet is a separate nation with a distinct culture, yet the Chinese claim that it is a minority member of the Chinese nation (sometimes they say, inexplicably, "family of nations") with a local variation of a common culture. Taking the above six points as elements of a working definition of the term *culture*, we can examine the historical facts point by point.

Common Territory

No sizable Chinese populations have settled in the ethnic Tibetan area in the great triangle from Kumbum to Chamdo to Ladakh at any time in the recorded history of either nation. A border was established between the warring T'ang Empire Chinese and Yarlung Empire Tibetans running east of Chamdo and Derge up toward Lanchou. From China came occasional invading warlord armies—Mongol and Manchu troops in the thirteenth and eighteenth centuries, respectively—sporadic diplomatic missions, a few merchants and visiting monks. But there were no "Chinatowns" in any Tibetan city and no noticeable settled Chinese populations. This has of course changed since 1959: there are now 7.5 million Chinese settlers in Tibet, excluding army garrisons. In historical terms, they have to be considered recent colonists, in no position to anchor a common culture.

Common Language

Tibetan is quite different from Chinese. It used to belong to the "Tibeto-Burman" family, although recently some linguists have taken up the label "Sino-Tibetan" (to include Sinic, Daic, Bodic [Tibetan] and Burmic, with the first two and the last two forming distinct subfamilies). These terminological games do not alter the fundamental difference in the languages. Chinese is written in ideograms and is monosyllabic, noninflected and tonal. Tibetan is written in an alphabet and is polysyllabic; is inflected with case, declension and gender structures adapted from Sanskrit; and is not semantically tonal. Tibetan borrows some words from Chinese, but it also borrows Indian, Nepali and Mongolian words. After 30 years of occupation, a mere handful of the present Chinese colonists speak Tibetan, although a younger generation of Tibetans has been forced to learn colloquial Chinese.

Common System of Laws

The first laws were promulgated in Tibet by Emperor Srong btsan sGam po in the seventh century A.D. They refer to the Buddhist moral laws of India, with no relation to the Confucian canon of Chinese tradition. (Only a Western-educated Tibetan will have ever even heard of Confucius!) During the Mongolian Yuan Empire, Mongol military laws were occasionally enforced in both Tibet and China. During all other periods of Tibetan history Tibetan laws based on Buddhism were administered in Tibetan courts by officials of the various Tibetan governments. The Chinese did not think of Tibetans as accepting of their laws, and the Tibetans did not even know what the laws of China were.

Common Sense of History

The Tibetan national sense of history has strong ties to Buddhism, as all Tibetan governments since the Yarlung dynasty in the seventh century obtained their legitimacy by patronage of the Buddha Dharma. The Tibetan national epic, poetry, drama and historical literature emphasizes Tibetans' distinctness from China and other Asian nations. Tibetan classics are totally unknown to the Chinese, and, conversely, the Chinese classics and literary masterpieces were never translated into Tibetan. Tibetans take greatest pride in their spiritual relationship with the various kingdoms of the Holy Land of India, and vast numbers of Buddhist and literary works were translated from Sanskrit into Tibetan over a period of seven centuries. During their entire history, not even a handful of Tibetan scholars learned written Chinese.

China figures as the major ancestral enemy of Tibet throughout its history. The Chinese, on the other hand, have considered the Tibetans as uncivilized barbarians since the time of Confucius. The Tibetan tribes were among the serious dangers to the Han, part of the reason for the building of the Great Wall. The Tibetan Empire was the archenemy of the T'ang dynasty, as proven by wars and stone-carved treaties between the two empires. Tibetan armies conquered the T'ang capital at Chang-an in the eighth century. Good relations with the Tibetans were considered important by Mongol emperors, such as Kublai Khan, and Manchu emperors, especially K'ang-hsi and Ch'ien Lung, who considered the Tibetans the key to staying on the good side of the redoubtable Mongols. Thus,

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in historical terms, it is understandable that the Tibetans feel crushed to be under the domination of and occupation by their most hated ancestral enemies. The present Chinese colonists also feel themselves to be beleaguered masters of an alien land – among savages, so to speak – and hence tend to treat the Tibetan "natives" much more harshly than they do their fellow Chinese.

Common Religions

The common thread of Buddhism bound China and Tibet together to some degree in some eras. However, Confucianism and Taoism were always important in China, but totally absent in Tibet. Even in terms of Buddhisms, Tantrism is central to Tibetan Buddhism but only represents a small movement in Chinese Buddhism. Most Chinese Buddhists to this day have great difficulties with Tantric ideas, misunderstanding Tantrism completely and considering it a "debased" form of Buddhism. (Most Chinese Buddhists are unaware that Chinese Buddhism itself includes traditions of Tantrism.) Very little religious common ground, therefore, exists between Chinese and Tibetans.

The Mongols and the Manchus were different in this respect, and that is why the famous "priest-patron" relationship was only formed between Sakyapa lamas and Mongol emperors in the thirteenth century, and between Gelukpa dalai lamas and Manchu emperors in the seventeenth century. Relationships were never formed between any Tibetan lamas and any actually Chinese emperors during the 900 years of the Tang, Sung and Ming dynasties combined. Most recently, the Nationalist Chinese (Kuomintang) government set no foot in Tibet, from 1911 until its departure from China in 1947. And, so, the first Chinese rulers to have any political role in Tibet have been the Chinese Communists, since 1950. Naturally there is no question of the Communists sharing any common religious ground with the Tibetans, who are so devoted to Buddhism.

Common Race

On the street, so to speak, neither Tibetans nor Chinese consider themselves to be racially related. Some Tibetans do seem to resemble the Sinitic racial type, with a epicanthal fold at the eye and a certain roundness of head. But there are also Mongolian-type Tibetans, Indic types, Dardic types, Burmese types, Turkic types and even Caucasian types in the northeast province. Although Tibetans, Mongolians and Burmese are not so racially different from Chinese as whites or blacks, most Chinese can easily identify them by face as Tibetans, not as fellow Chinese.

This leaves quite remote the possibility of Tibetans and Chinese coming to share a common identity. It seems hard to ground such a sense when they share no common territory, no common language, no common laws, no common sense of history or common literature, only marginal commonality of religious beliefs and no common racial type. The Manchu emperors were quite aware of the lack of common identity between Manchus, Mongols, Uighurs, Tibetans and Chinese, and so they tried to draw their legitimacy from their role as conqueror and mediator between these hereditary enemies. The Kuomintang dreamed of retaining the Manchu Empire but failed even to get started. The Communist government stepped in militarily to every territory patrolled by the Manchu armies, except for Outer Mongolia, and has been trying very hard to create a common sense of identity, using the internationalistic ideology of world Communist revolution. Indeed, the whole aim of China's cultural policy in Tibet has been to eradicate the Tibetan sense of distinct identity and inculcate in the Tibetans a sense of commonality with the Chinese as fellow Communists and revolutionaries.

That policy has so far proved dramatically unsuccessful. The Tibetans' immediate return to monastery rebuilding and other religious pursuits since the relaxation of policies in the 1980s has shown the world how totally they have repudiated communism, how wholeheartedly they have rejected becoming part of a Chinese nation and how devotedly they are clinging to their Buddhist faith. The present Chinese government is quite aware of this immovable core of Tibetan national identity, and therefore has begun to allow for its resurgence as a tourist attraction, perhaps trying the impossible in letting the Tibetans reconstruct the form of the culture while trying to prevent the revival of its heart.

Tibetans are unique on the planet in that their national life is wholly dedicated to Buddhism. For them the Dharma is all in all. Their culture was laboriously transformed over the thousand-year period from Srong btsan sGam po (early seventh century) to the Great Fifth Dalai Lama (early seventeenth century) from a normally ethnocentric, warlike, imperialistic national culture to a universally Buddhicized spiritual, peaceful culture. Essentially, they have been unilaterally disarmed for over 300 years. Their material development has been systematically neglected in favor of their spiritual development. For centuries, the main line item in the budget of the national government has been support of the monasteries and the studies and the practices of the monks and nuns. The wheel was purposely never used for transport, but only for generating prayers, the energy of OM MANI PADME HUM. Their rulers have been spiritual lineages of wisdom and compassion, triumphing over dynastic blood lineages.

Tibetan culture thus represents Buddhism's most sustained experiment in transforming a social environment. It is of course a still incomplete experiment, and the present Dalai Lama and other active leaders look forward to completing it, especially by balancing spiritual development with more effort toward a modest, post-industrial level of material progress. Elsewhere, I have described Tibet in sociological terms as having evolved a unique personality constellation called "inner modernity," in contrast with the "outer modernity" of our societies (which we view as the only modernity). It is a culture of inestimable value to us, as a mirror image of ours, as extremely inward as we have been extremely outward. It may contain precious keys with which we can rediscover planetary equilibrium, restoring spiritual sanity to those maddened by extreme materialism. Its life or death is our life or death. It lives underground at home, in open air only in exile. We must protect it, nurture it and patiently wait for all concerned to rediscover its jewel-like value and need for special treasuring. □

Robert A.F. Thurman is Professor of Religion at Amherst College. He has been a student of Tibetan Buddhism since 1960 and a long-time friend and student of the Dalai Lama. Thurman, the first American ordained as a monk in a Tibetan Buddhist order, received his PhD. in Sanskrit and Indian Studies from Harvard University. He has authored numerous books in Buddhist philosophy.

Chronology of Tibetan History

416 or 127 BC	Nyatri Tsenpo becomes first Yarlung King, builds Yambulagang Palace in Yarlung Valley.
AD 627	Songtsen Gampo, known as Tibet's first great religious king, succeeds his father, the 32nd Yarlung King, who had, at the turn of the century, begun to unify many of Tibet's kingdoms.
649	Tibet is unified under the rule of Songtsen Gampo, Tibet's First Great Religious King: • Minister Thomi Sambhota creates Tibetan alphabet from Sanskrit • Codifies laws • Buddhist temples are constructed
754	Trisong Detsen, known as Tibet's second great religious king, takes the throne. Padmasambhava, Indian Buddhist Master, is invited to Tibet by Trisong Detsen to pacify Bon faith and help spread Buddhism in Tibet.
c. 779	Samye, Tibet's first Buddhist monastic university, is created by Trisong Detsen and Padmasambhava. First seven Tibetan Buddhist monks are ordained. Major Buddhist texts, translated from Sanskrit to Tibetan.
c. 792	Trisong Detsen declares Buddhism the state religion of Tibet.
815	Tri Ralpachen, Tibet's Third Great Religious King, takes the throne.
821-22	Treaty between Tibet and China
c. 836	Tri Ralpachen dies and his half brother, Langdarma, takes throne suppressing Buddhism in Central Tibet and re-establishing Bon as dominant religion.
842	Langdarma is assassinated by a Buddhist monk. The unified state of Tibet collapses.
988-1069	Tilopa, founder of Kagyu Sect of Tibetan Buddhism
1012	Marpa, "the translator", is born.
1040	Milarepa, student of Marpa, and great poet saint, is born.
1042	Second Dissemination of the Doctrine of Tibet, the revival of Buddhism, led by Atisha, a great Buddhist master brought to Tibet from India.
1073	Khon Konchok Gyalpo builds Sakya Monastery in Southern Tibet.
1207	Ghengis Khan occupies Tibet.
1249	Sakya Pandita (1182-1251) is appointed Tibetan Viceroy by Mongols.
1253	Phagba (1235- 1280) succeeds Sakya Pandita in Mongol Court and becomes religious teacher for Kublai Khan.
1260	Kublai Khan appoints Phagpa Imperial Preceptor of Tibet. Sakya sect holds political and religious authority in Tibet.
1357	Tsongkhapa, founder of Gelugpa order of Tibetan Buddhism, is born.
1409	Ganden, first Gelugpa Monastery, is founded by Tsongkhapa.
1578	Altan Khan, Mongol Ruler over Tibet, bestows title of Dalai Lama, "Ocean of Wisdom," upon Sonam Gyatso (actually Third Dalai Lama).
1624	Antonio de Andrade, a Portuguese Jesuit missionary, believed to be first Western visitor to Tibet, sets up mission in Western Tibet.

About Tibet

1642	The Fifth Dalai Lama, Lobsang Gyatso, given rule of Tibet by Mongol leader Gushri Khan.
1720	Manchu overlordship (Ching Dynasty) of Tibet. Chinese Ambans set up office in Lhasa.
1903-4	As a result of The Great Game for Central Asia, a British Expedition, led by Younghusband, invades Tibet from India. The Thirteenth Dalai Lama, Thubten Gyatso flees to Mongolia (until 1908). Border and trade agreement signed.
1910	Chinese troops invade Lhasa. The 13th Dalai Lama flees into exile in India.
1911	Ching Dynasty falls. Republic of China is formed after civil war.
1912	Chinese Ambans expelled from Tibet. The Thirteenth Dalai Lama returns to Tibet.
1914	Simla Conference
1933	The Thirteenth Dalai Lama dies.
Jul 6, 1935	The Fourteenth Dalai Lama, Tenzin Gyatso, is born in Amdo.
1939	The Fourteenth Dalai Lama is installed in Lhasa.
1947	India becomes Independent from British colonial rule.
1947-8	Tibetan trade delegation visit US and Europe using Tibetan passports.
Oct 1, 1949	Mao Tse Tung leads Communist Revolution creating People's Republic of China (PRC)
1950	Chinese Communist Red Guard invades Eastern Tibet.
	Khampa Guerrilla Resistance movement is formed to fight invading Chinese army.
	The Fourteenth Dalai Lama, at 16, takes political and spiritual control of Tibet
May 1951	Tibetan Delegation and Chinese Gov't in Beijing signs 17 Point Agreement on Measures for the Peaceful Liberation of Tibet.
1954	The Dalai Lama goes to Beijing for meetings with Chairman Mao and Chinese leaders.
Mar 1959	Lhasa Uprising against Chinese occupation.
	The Dalai Lama flees into exile in India.
1960	United Nations Resolution 1353 (XIV) on Tibet
1961	United Nations Resolution 1723 (XVI) on Tibet
1965	United Nations Resolution 2079 (XX) on Tibet
1965	Tibet named "Tibet Autonomous Region" by People's Republic of China.
1966-77	China's Cultural Revolution in Tibet
1984	The Dalai Lama cancels planned to visit Tibet.
1986	Tibet opened to foreign tourism by PRC.
Sept 1987	Five Point Peace Plan proposed by The Dalai Lama.
June 1988	Strasbourg Proposal by The Dalai Lama.
Sept 1988	United States Congress Resolution 129 on Tibet.
Jan 1989	The Tenth Panchen Lama, second holiest Monk in Tibetan Buddhism, dies. Soon after search for his incarnation begins.
Mar 1989	Martial Law imposed in Tibet Autonomous Region.

Mar 1989	United States Senate Resolution 82 on Tibet
April 1989	Hearings on Tibet and Human Rights, Bonn, Germany
May 1989	United States Congress Resolution 63 on Tibet
Oct 1989	The Dalai Lama wins The Nobel Peace Prize.
1991	International Year of Tibet
April 1991	The Dalai Lama meets President Bush.
April 1993	The Dalai Lama first meets President Clinton.
May 1993	Largest demonstrations in Lhasa since 1989
May 1995	The Dalai Lama recognizes six year old Gendun Choekyi Nyima as the reincarnation of Panchen Lama. Soon after he and his family are taken into Chinese custody, and a new search is conducted by PRC.
Sept 1995	United Nations Women's Conference held in Beijing
Sept 1995	The Dalai Lama meets President Clinton and Vice President Gore.
Nov 1995	The State Council of the PRC confirms Gyaltsen Norbu as their selection of the11th Panchen Lama.

Suggested Sources for the Study of Tibet

- Grades K-4
- Grades 5-8
- Grades 9-12
- Educators
- Tibet by Topic
- Periodicals
- Discography
- Videography
- Organizational
- World Wide Web
- Tibet Education Network

Reading for Students in Grades K-4

The Dalai Lama: A Biography of the Tibetan Spiritual and Political Leader
Written and Illustrated by Demi
A biography of The 14th Dalai Lama for juvenile readers. Beautifully illustrated and written in simple language.
Cloth. 31 Pages. Henry Holt & Co., 1998.

A Dog's Tooth
Text by W.W. Rowe, Illustrated by Chris Banigan
A retelling of a classic Tibetan tale of deception and faith in which a young man who fails to obtain a sacred relic for his dying mother gives her a dog's tooth instead. Uniquely illustrated in a multimedia of paintings and photographs.
Cloth. 31 Pages. Snow Lion Publications, 1998.

Explore Tibet
By Kimberly Evers & Newark Museum Junior Museum Staff
This activity book teaches young people about traditional Tibetan culture, and features cut-outs of Tibetan nomads, yaks, tents, recipes, mask making, glossary and board game. Recommended as text for grades K-3.
Paper. 33 Pages. Snow Lion Publications, 1992.

The Mountains Of Tibet
Written and Illustrated by Mordicai Gerstein
After dying, a Tibetan woodcutter dies is given the choice of going to heaven or living another life anywhere in the universe. A beautifully illustrated, award-winning story for all ages. A wonderful tale of reincarnation.
Paper. 24 Pages. Harper & Row, 1987.

Our Journey From Tibet
Written by Laurie Dolphin, Photographs by Nancy Jo Johnson
Documents the journey of a nine year old girl who, with a group of children, illegally escapes Tibet over the Himalayas for a education in the Tibetan exile community of Dharamsala, India. Based on a true story, with the actual photographs from this journey. Includes a letter from The Dalai Lama. One of the few books to age-appropriately introduce students to issues of human rights, cultural survival, migration, and the refugee experience for elementary education (Grades 3 and up). A number of ESL educators have found this book a valuable teaching tool. It was taken out print in 1999, but is still available through Tibet Education Network at Global Source.
Cloth. 40 Pages. Dalton Children'sBooks, 1997.

Prince Siddhartha: The Story of the Buddha
See description in Grades 5-8 section

Tara's Coloring Book
See description in Grades 5-8 section

Tibet: Tintin's Travel Diaries
By Daniel de Bruycker
Explores the geography, history, traditional culture, religion and current situation in Tibet combining educational text with Herge's original cartoons and contemporary photographs. One topic per two pages. Recommended as a text for grades 3-5.
Paper & Cloth. 75 Pages. Barrons Educational Series, 1995.

Special Tibet Issue of Faces
(See description in Grades 5-8 section)

Reading for Students in Grades 5-8

The 14th Dalai Lama: Spiritual Leader of Tibet
By Whitney Stewart
A well-researched biography of The Dalai Lama, discussing the history of Tibet and the role this global leader plays in his country's spiritual and political life. Includes many photographs.
Cloth (Lib. Bound)/Paper. 128 pages. Lerner Publishing, 1996.

The Art of Exile: Paintings by Tibetan Children in India
Remarkable, powerful paintings by Tibetan refugee children, tell of their lives in Tibet, escaping into exile, life in India and their hope for a future Tibet. Includes interviews, photographs and essays. Visit the website <http://www.fotwa.org/ArtProject/index.html> to find out more about the origins and current status of this art project. Educators can seek permission through the website to reprint certain paintings for classroom use.
Paper. 135 Pages. Museum of New Mexico Press, 1998

A Dog's Tooth
See description in Grades K-4 section

The Geography Coloring Book
By Wynn Kapit
The best educational atlas we've seen. Students learn about geography with this interactive, sophisticated coloring book covering the world in great detail through maps and text. Originally designed for use in higher education, it has become popular in secondary school classrooms. The only atlas that identifies the political geography of Tibet along with many other countries of conflict.
Paper. 150 Pages. Longman, 1999.

Our Journey from Tibet
See description in Grades K-4 section

Prince Siddhartha: The Story of the Buddha
Written by Jonathan Landaw, Illustrated by Janet Brooke.
The story of Prince Siddhartha and how he became the (historical) Buddha, the Awakened One, and founder of one of the world's great religions. One of the few accessible biographies of the Buddha written for young people.
Paper. 142 pages. Wisdom, 1984.

Tara's Coloring Book
Illustrated by Andy Weber & Nigel Wellings, Text by Jonathan Landaw
A coloring book of traditional Tibetan Buddhist art. Detailed text explains history and philosophy behind religious figures and symbols, along with coloring instructions. Great for art projects.
Paper. 12 outlined plates. Wisdom, 1979.

Tibet (Children's Press Enchantment of the World Series)
Written by Ann Heinrichs
A through overview of Tibet, covering geography, history, culture, religion, politics, The Dalai Lama, and monastic life, with "Facts at a Glance" section and index. Lots of pictures with descriptions. Great as student research source and/ or text. An excellent text and research tool for students in grades 5-9.
Cloth (Lib. Bound). 160 pages. Children's Press, 1996

Tibet (Lands, Peoples, Cultures Series)
By Bobbie Kalman
An excellent reader covering the whole of Tibet, with chapters on geography, history, culture, nomadic life, Tibetan Buddhism, Tibet under Chinese rule, The Dalai Lama, and festivals. Includes glossary and index. Recommended as a classroom text for grades 5-8.
Paper. 32 Pages. Crabtree Publishing Co., 1990

Approaching Tibetan Studies
Suggested Source Materials

Tibet: Enduring Spirit/Exploited Land
See description in Grades 9-12 section

Tibet through the Red Box
Written and Illustrated by Peter Sis
A son finds his father's diaries of travel in Tibet during the 1950's and imagines his journey in a mystical land on the verge of being absorbed by Communist China. Based on the diaries of the author's father, who was a Czech filmmaker while hired by the Chinese Government to document the building of a railroad into Tibet, deals with the impact it will have on an ancient society. A provocative story, beautiful illustrated, for children and adults that explores a child's memories of a father whose work took him to mysterious, far off places. A Caldecott Honor Book. The story behind the book can be found at
<http://www.petersistibet.com/tibetstory.htm>.
Cloth. 55 Pages. Farrer, Straus and Giroux, 1998.

Tibet: Tintin's Travel Diaries
See description in Grades K-4 section

Tibetan Folk Tales
By Fredrick & Audrey Hyde-Chambers
A collection of 26 traditional Tibetan folk tales that invoke the spiritual wisdom, humor, and cultural heritage of these people from the Roof of the World. Written to honor the oral tradition of Tibetan storytelling. Unfortunately, this book is out of print.
Paper. 186 Pages. Shambhala, 1981.

Special Tibet Issue of Faces
Faces: Peoples Places and Cultures, the well-known children's magazine, dedicated their October 1999 issue to learning about Tibet. It features ten articles and stories, three activities, and other resources covering a broad scope of Tibetan issues, including The 14th Dalai Lama, Singer Yungchen Lhamo, Dharamsala, traditional Tibetan celebrations, a Tibetan Cultural Center in the US. TEN Director Jon Garfunkel, was a consulting editor, and contributed an article about The 11th Panchen Lama. Recommended as a student reader the study of Tibet for grades 4-9.
Paper. 46 pages. Cobblestone Publishing, 1999.

Special Tibet Issue of New Internationalist
See description in Grades 9-12 section

Sources for Students in Grades 9-12

Ama Adhe: The Voice That Remembers
By Adhe Tapontsang
The autobiography of an extraordinary Tibetan woman who survived 27 years in Chinese labor camps for resisting the occupation of her homeland with remarkable courage and strength. Since leaving Tibet in 1987, she has become an international spokeswoman for the Tibetan struggle and champion for human rights everywhere.
Paper. 258 Pages. Wisdom, 1998.

The Anguish of Tibet
Edited by Petra Kelly, Gert Bastian, and Pat Aiello
An important collection of 24 essays, articles, and speeches, on the current Tibetan situation, with a blend of Tibetan and non-Tibetan scholars, political leaders and activists speaking about Tibetan history, the Chinese occupation, the issue of independence, human rights, environmental issues and political initiatives. Includes appendices of primary source documents from Treaties to UN Resolutions.
Paper. 382 Pages. Parallax Press, 1991.

Approaching Tibetan Studies
Suggested Source Materials

The Art of Exile: Paintings by Tibetan Children in India
See description in Grades 5-8 section

The Autobiography of a Tibetan Monk
By Palden Gyatso
The remarkable story of a Tibetan monk who spent 25 years in a Chinese prison enduring incredible hardship and suffering for the strength of his beliefs. He leaves prison in 1992 with the tools of torture used to interrogate him, which he smuggles out of Tibet to help tell the world his story. A compelling biography of the resilience of the human spirit. Paper. 232 Pages. Grove Press, 1997.

The Buddhist Handbook
By John Snelling
A comprehensive survey of Buddhist teachings, history, schools, practice and resources. Recommended as preparation reading for educators and as course material for students.
Paper. 337 Pages. Inner Traditions, 1991.

Buddhist Symbols in Tibetan Culture
By Dagyab Rinpoche
An authoritative investigation, with brief commentaries, on the nine best-known groups of symbols in Tibetan culture. An excellent reference source for studying Tibetan Buddhism and Tibetan religious art.
Paper. 147 Pages. Wisdom, 1995.

Demystifying Tibet: Unlocking the Secrets of the Land of Snows
By Lee Feigon
An authoritative overview of Tibetan civilization and history, examining the global perspectives which have shaped our image of Tibet. Written by a professor of East Asian Studies, with detailed footnotes. Recommended as a text for high school and college courses.
Paper. 241 Pages. Ivan Dee, 1996.

Feminine Ground: Essays on Women & Tibet
Edited by Janice Willis
A collection of essays by scholars that explore women issues and female role models in ancient and contemporary Tibet.
Paper. 164 Pages. Snow Lion, 1989.

In Exile from the Land of Snows
By John Avedon
Considered a primer on the current Tibetan situation, recounting the modern history of Tibet from 1933 through the Chinese invasion, the exile of The Dalai Lama and the evolution of the contemporary Tibetan Diaspora. With chapters on the Tibetan resistance movement, Tibetan medicine, and Tibet's Chief Oracle. This updated edition contains a useful timeline and an in-depth interview with The Dalai Lama. Recommended as a text for high school students.
Paper. 456 Pages. HarperCollins, 1997.

In The Footsteps of Gandhi: Conversations with Spiritual Social Activists
By Catherine Ingram
Twelve interviews with a variety of inspirational leaders, including The Dalai Lama, Desmond Tutu, Cesar Chavez, Joanna Macy, Ram Dass, Joan Baez and Gary Snyder. A great source of wisdom to help examine issues of social justice and social responsibility.
Paper. 284 Pages. Parallax Press, 1990.

My Land and My People
By Tenzin Gyatso, The Fourteenth Dalai Lama
The first autobiography of The Dalai Lama published written a few years after his escape into exile in 1959, describing the loss of his country and the struggle maintain an ancient culture in an emerging Diaspora.

Written during his mid-20's, this book is an excellent source for teaching young adults about responsibility and leadership. Recently republished with new introduction and forward.
Paper. 231 Pages. Warner Books, 1998 (1962).

The Mystical Arts of Tibet
By Glenn Mullin & Andy Weber
A survey and exhibition of Tibetan arts. Part One introduces the reader to Tibet, Buddhism, and themes in Tibet art, followed by chapters on creating sacred images, sand painting, and sacred music and dance. Part Two features exhibits the personal objects of The Dalai Lama and sacred objects from the Drepung Loseling Monastery, with a closing chapter on maintaining the traditional Tibet art forms in exile communities of India and Nepal. A recommended source for introducing a study of Tibetan art and connecting this function of culture with the larger study of Tibet.
Paper. 165 Pages. Longstreet Press, 1996

Open Heart, Clear Mind
By Thubten Chodron
An introduction to Buddhist philosophy and practice written for a western audience. The author, an American Tibetan Buddhist Nun, offers a Buddhist approach to daily life in clear and engaging language. Written for those new to Buddhism and for people who have studied and practiced for years. Includes an insightful and thought-provoking section on working with anger.
Paper. 216 Pages. Snow Lion, 1990.

Orphans of the Cold War: America and The Tibetan Struggle for Survival
By John Kenneth Knaus
The history of the Tibetan Resistance against Communist Chinese occupation and America's involvement in the conflict from the 1950's through the 1970's. Knaus is a former CIA Officer who was one of the core team for Tibet Mission, now an associate at the Fairbanks Center for East Asian Research at Harvard. This books makes a valuable contribution to documenting and revealing a little known, but essential part of modern Tibetan history. A valuable source for for the study of American foreign policy during the Cold War years.
Paper. 395 Pages. Public Affair, 1999.

A Portrait of Lost Tibet
Written by Rosemary Jones Tung, Photographs by Ilya Tolstoy and Brooke Dolan
A thematic view of traditional Tibetan society and culture prior to 1949, with 131 black and white photographs from Americans on an official visit to Tibet during the early 1940's. Recommended for those studying Tibetan civilization. You can read the story of the Tolsoy-Dolan expedition in "Across Tibet from India to China", National Geographic, August 1946.
Paper. 224 Pages. U. California Press, 1980.

Seven Years in Tibet
By Heinrich Harrer
The autobiographical story of an Austrian mountain climber who escapes a British internment camp in India during WWII to Tibet, and becomes a personal tutor of the young Dalai Lama. A classic travel tale which offers an intimate outsider's view of Lhasan society prior to the Chinese occupation. A good book for an English Lit. or Humanities class. The 1998 Hollywood film of the same name makes a good visual companion for discussing the book. See the section on Heinrich Harrer for additional support material.
Paper. 329 Pages. Tarcher, 1998 (1954).

Tibet: Enduring Spirit/Exploited Land
By Robert Apte and Andres Edwards
A comprehensive case study of traditional Tibetan land use and ecological wisdom, contrasted with the current, endangered natural environment resulting from Communist Chinese rule. Recommended as a text for high school or college.
Cloth. 175 Pages. Heartsfire, 1998.

Approaching Tibetan Studies
Suggested Source Materials

The Tibet Guide
By Stephen Batchelor
An updated edition of the best guide for travel in Central, Southern and Western Tibet, offering rich detail and context for visiting monasteries, nunneries, and other traditional Tibetan institutions. One of the few to deal openly with contemporary issues in Tibet. Written by a leading scholar of Tibetan Buddhism, the introductory chapters on land and people, the history of Tibet, and Tibetan Buddhism are thorough and informative. The appendices contain useful information on preparing for a trip, getting to Tibet, iconography, Tibetan language, and glossary of key terms.
Paper. 350 Pages. Wisdom, 1997.

Tibet Outside the TAR: Control , Exploitation and Assimilation, Development with Chinese Characteristics
By Steven Marshall and Susette Ternent Cooke
This is a thoroughly researched, detailed educational tool for examining the demographics and development of Tibetan areas absorbed into Chinese provinces outside the Tibet Autonomous Region.
CD ROM. Alliance for Research in Tibet, 1997.

Tibet: The Issue is Independence
Edited by Edward Lazar
Eight personal essays by Tibetans-in-exile address the Tibetan issue that the world avoids. A great source for Tibetan voices.
Paper. 92 Pages. Parallax Press, 1994.

Tibetan Folk Tales
See description in Grades 5-8 section

When the Iron Bird Flies: A Handbook on Tibetan Cultural Survival
Edited by Jon Garfunkel and the Milarepa Fund
An excellent resource or starter library for educators and students. This comprehensive handbook features valuable primary, secondary and reference source material selected to introduce teachers and students to the wealth of educationally friendly source material reading on Tibetan civilization, Tibet under Chinese occupation, and the future of Tibet.
Binder. 261 Pages. The Milarepa Fund, 1996.

The Wisdom Teachings of The Dalai Lama
Edited by Matthew Bunson
Collected wisdom excerpted from teachings, speeches, and writings of The Dalai Lama, organized into sections on Buddhism, religion, human rights, non-violence, universal responsibility, and the occupation of Tibet. Recommended as a curricular resource.
Paper. 257 Pages. $12.95

The World's Religions / The Illustrated World's Religions
By Huston Smith
A thoroughly detailed and insightful view of the world's religions from one of the leading scholar's of Comparative Religious Studies. Widely used as a high college and college text.
Paper. 391 Pages/255 Pages. $15.00

Special Tibet Issue of Faces
see description in Grades 5-8 section

Special Tibet Issue of New Internationalist
New Internationalist magazine (based in the UK) dedicated their December 1995 issue to Tibet, providing the reader with a series of engaging stories which cover a wide scope of Tibet issues. This still-timely feature includes nine articles, a map, two-page fact sheet, a visual history of Tibet, and photographs. New Internationalist gives complimentary copyright permission for educational use. Recommended as a student reader the study of Tibet for grades 5 and up.
Paper. 23 pages. New Internationalist, 1995.

Background Reading for Educators

Ama Adhe: The Voice That Remembers
see description in Grades 9-12 section

The Anguish of Tibet
see description in Grades 9-12 section

Approaching Tibetan Studies: A Resource Handbook for Educators
By Jon Garfunkel and Tibet Education Network
An extensive collection of curricular and resource materials produced for teaching in K-12 and adult education. Included in the packet: why teach & learn about Tibet, curricular ideas for Tibetan studies, essential questions, maps, facts, historical timeline, suggested bibliographies, videography, resource information, on-line resources, and ideas for broadening one's Tibetan experience.
Paper. 53 Pages. Tibet Education Network at Global Source, 1999.

The Autobiography of a Tibetan Monk
see description in Grades 9-12 section

Bearing Witness: A Zen Master's Lessons in Making Peace
By Bernie Glassman
A powerful story about the experience of bearing witness and making peace one moment at a time. The author, who founded the Zen Peacemaker Order, describes leading retreats at Auschwitz and on the streets of New York City. He explains the practice of engaged spirituality and lessons learned that we all can apply to our lives.
Paper. 213 Pages. Bell Tower, 1998.

The Buddhist Handbook
see description in Grades 9-12 section

Buddhist Symbols in Tibetan Culture
see description in Grades 9-12 section

A Cultural History of Tibet
By David Snellgrove & Hugh Richardson
Widely considered an authoritative, thorough history of Tibet, commonly used as a college text. Hugh Richardson, one of the authors, was a British diplomat in Tibet between 1936-50. With maps, charts, and b & w photos. This book is out of print.
Cloth.. 279 Pages. Praeger, 1968

Demystifying Tibet: Unlocking the Secrets of the Land of Snows
see description in Grades 9-12 section

The Dragon in the Land of Snows : A History of Modern Tibet Since 1947
By Tsering Shakya
This thoroughly researched history, based entirely on unpublished primary sources, examines Tibet from the beginning of the Chinese occupation through the present. It offers many first accounts of political details on all sides of the Tibet-China conflict, and helps the reader examines the realities of the Tibetan situation. This scholarly work adds an important contemporary Tibetan voice to the current English version histories of Modern Tibet. The author was born in Tibet and attended the School of Oriental and African Studies where he is currently a research fellow in Tibetan Studies.
Cloth. 574 Pages. Columbia U. Press, 1999

Approaching Tibetan Studies
Suggested Source Materials

Ethics for the New Millenium
By His Holiness The Dalai Lama
The Dalai Lama discusses a Buddhist view of ethics with a universal lens for addressing global issues in the next century and beyond. This book is a great pathway to engage a dialogue in any classroom or educational circle about the human condition and what it takes to cultivate humanity in a global society, from one who is felt by many to be one of our greatest models. Its no accident this book was a NY Times Bestseller for months.
Cloth. 237 Pages. $24.95

Feminine Ground: Essays on Women & Tibet
see description in Grades 9-12 section

Freedom in Exile: The Autobiography of The Dalai Lama
By Tenzin Gyatso, The Fourteenth Dalai Lama
The most recent autobiography of The Dalai Lama documenting his remarkable life from childhood through the 1980's. Full of engaging personal reflections, historical accounts, meetings with world leaders, and the spiritual strength that has kept him focused on his responsibilities as a religious and political leader campaigning to regain his homeland.
Paper. 271 Pages. HarperCollins, 1990.

In Exile from the Land of Snows
see description in Grades 9-12 section

In The Footsteps of Gandhi: Conversations with Spiritual Social Activists
see description in Grades 9-12 section

Inner Revolution: Life Liberty, and the Pursuit of Real Happiness
By Robert Thurman
One of the leading scholars of Tibetan Buddhism examines the how the social movement of Buddhism and establishment of monastic institutions, or "enlightenment factories", transformed ancient India, and then Tibet, from warrior to wisdom societies. Through this exploration of the history of civilization, Thurman presents a model for transforming contemporary society.
Paper. 322 Pages. Riverhead Books, 1998.

The Life of Milarepa
Translated by Lobsang Lhalungpa
The classic biography of a revered Buddhist yogi who lived in Tibet during the 11th century. This tale of spiritual life has served model for contemplative life. Translated by a well-respected Tibetan scholar into a simple modern English that reflects the power of the original text.
Paper. 220 Pages. Penguin Arkana, 1992.

The Mystical Arts of Tibet
see description in Grades 9-12 section

Open Heart, Clear Mind
see description in Grades 9-12 section

Orphans of the Cold War: America and the Tibetan Struggle for Survival
see description in Grades 9-12 section

A Portrait of Lost Tibet
see description in Grades 9-12 section

Prisoners of Shangri-la: Tibetan Buddhism and the West
By Donald Lopez
A recently published cultural history of the encounter between Tibetan Buddhism and the West, exploring the western imagination which has been captured by the ancient culture, wisdom, and exotic nature of Tibet. This well-respected Tibetan Buddhist scholar argues that our romantic with Tibet ultimately imprisons those who seek the goal of Tibetan independence from Chinese occupation.
Paper. 275 Pages. U. Chicago Press, 1998.

The Snow Lion & The Dragon: China, Tibet and The Dalai Lama
By Melvyn Goldstein
A recently published analysis, by a leading western Tibetan scholar, of the Tibet-China relationship examining the historical and current positions of The Dalai Lama, the Chinese government, and western powers with a look to the future of Tibet. Paper. 145 Pages. U. California Press, 1997.

Tibet: Enduring Spirit/Exploited Land
see description in Grades 9-12 section

The Tibet Guide
see description in Grades 9-12 section

Tibet: The Issue is Independence
see description in Grades 9-12 section

Tibet: My Story
By Jetsun Pema
The autobiography of The Fourteenth Dalai Lama's younger sister. She tells of her life in Tibet before the Chinese occupation and describes the formation of the Tibetan exile community in Dharamsala, India. During the early years of the Diaspora in she was given the responsibility of starting the Tibetan Children's Village and later became the first woman minister in the Tibetan Government in Exile. An excellent look at the value of education in the struggle for cultural survival. Paper. 245 Pages. Element, 1997.

The Tibetan Book of Living and Dying
By Sogyal Rinpoche
From one of the great Tibetan masters teaching in the west, a commentary on the Tibetan view of death and dying based on teaching s from The Tibetan Book of the Dead. This book is a treasure of wisdom that transcends Buddhist thought to help one come to terms with death in order to live a more spiritually meaningful life. A New York Times Bestseller.
Paper. 425 Pages. Harper San Francisco, 1992.

Tibetan Nation: A History of Tibetan Nationalism and Sino-Tibetan Relations
By Warren W. Smith, Jr.
A detailed history of Tibet which offers one of the most comprehensive accounts of Tibetan nationalism, Sino-Tibetan relations, and the issue of Tibetan self-determination. The author explores Tibet's ethnic and national origins, the birth of the Tibetan state, the Buddhist state and its relations with China, Tibet's quest for independence, and the Chinese takeover of Tibet after 1950. The author is a well-known independent scholar, currently working for the Tibet Service of Radio Free Asia. Paper. 732 Pages. Westview Press, 1996.

When the Iron Bird Flies: A Handbook on Tibetan Cultural Survival
see description in Grades 9-12 section

The Wisdom Teachings of The Dalai Lama
see description in Grades 9-12 section

The World's Religions / The Illustrated World's Religions
see description in Grades 9-12 section

Approaching Tibetan Studies
Suggested Source Materials

Additional Sources by Topic

Traditional Tibetan Culture and Civilization

Ancient Futures, Helena Norberg-Hodge, Sierra Club Books, 1991

Nomads of Western Tibet, M. Goldstein & C. Beall, University of California Press, 1990

The Tibetan Art of Parenting,, A. Hubbell Maiden, & E., Farwell, Wisdom, 1997

Tibetan Civilization, R.A. Stein, Stanford University. Press, 1972

Tibetan Geography & Ecology

Ancient Futures, Helena Norberg-Hodge, Sierra Club Books, 1991

Dharma Gaia: A Harvest of Essays in Buddhism and Ecology, Alan Hunt Badiner (Ed.), Parallax Press, 1990

Spirit and Nature: Why the Environment is a Religious Issue- An Interfaith Dialogue, Steven Rockefeller, and John Elder (Ed.) Beacon Press, 1992

Tibet Environment Watch: www.tew.org

Historical Overview of Tibet

A History of Modern Tibet, 1913-51, Melvyn Goldstein, U. of California Press, 1989

Tibet: A Political History, W.D. Shakabpa; Potala Publications, 1984 (1967)

Tibetan Biography

The Book of Tibetan Elders, Sandy Johnson, Riverhead Books, 1996

House of The Turquoise Roof, Dorje Yudon Yuthok, Snow Lion, 1990

Kundun: The Biography of the Family of The Dalai Lama, Mary Craig, Counterpoint, 1997

Princess In The Land Of Snows, Jamyang Sakya & Julie Emery, Shambhala, 1990

The Struggle for Modern Tibet: The Autobiography of Tashi Tsering, Goldstein, Siebenschuh, & Tsering, M.E. Sharpe, 1997

Tibet is My Country, Thubten J. Norbu, Wisdom, 1986

Tibet's Great Yogi Milarepa, W.Y. Evans-Wentz, Oxford Univ. Press, 1973

The Current Tibetan Situation

From the Land of Lost Content: The Dalai Lama's Fight for Tibet, Noel Barber, Houghton Mifflin, 1970

Resistance and Reform in Tibet, Robert Barnett (Ed.), Indiana U. Press, 1994

Sky Burial, Blake Kerr, The Noble Press, 1993

Tibet: Survival in Question, Pierre-Antoine Donnet, Zed Books Ltd., 1994

Tibetan Resistance Movement

Four Rivers, Six Ranges, Gompo Tashi Andrugtsang, DIIR, 1973

The Secret War In Tibet, Michel Peissel, Little, Brown & Co., 1972

Warriors of Tibet, Jamyang Norbu, Wisdom, 1986

Tibetan Buddhism

Bodhicaraytara, Santideva, Oxford University Press, 1996

Essential Tibetan Buddhism, Robert Thurman, HarperSanFrancisco, 1995

Inside Tibetan Buddhism: Rituals & Symbols Revealed, Robert Thurman, Collins, 1995

Kindness, Clarity and Insight, Tenzin Gyatso, Dalai Lama XIV, Snow Lion, 1987

Religions of Tibet in Practice, Donald Lopez, Jr. (Ed.), Princeton U. Press, 1997

Approaching Tibetan Studies
Suggested Source Materials

The Religions of Tibet, Giuseppe Tucci, U. of California Press, 1988 (1970)
The Tibetan Book of the Dead, there are three major translations available
The Way to Freedom, Tenzin Gyatso, Dalai Lama XIV, HarperSan Francisco, 1994

Tibetan Arts
Mandala: The Architecture of Enlightenment, D. Leidy, & R. Thurman, Shambhala, 1997
The Mandala: Sacred Circle in Tibetan Buddhism, Martin Brauen, Shambhala, 1997
The Sand Mandala of Vajrabhairava, Daniel Cozort & Monks of Namgyal, Snow Lion, 1994
Wisdom and Compassion: The Sacred Art of Tibet, M. Rhie, & R. Thurman, Harry Abrams, 1991

The Fourteenth Dalai Lama of Tibet (By or About)
The Dalai Lama, Christopher Gibb, Gareth Stevens Children's Books, 1990. (grades 7 & up)
The Dalai Lama: A Policy of Kindness, Sidney Piburn (Ed.), Snow Lion, 1990
Kindness, Clarity and Insight, Tenzin Gyatso, The XIV Dalai Lama, Snow Lion, Ithaca, 1987
Kundun: The Biography of the Family of the Dalai Lama, Mary Craig, Counterpoint, 1997
My Tibet, Photographs by Galen Rowell, Text by The Dalai Lama, Mountain Light Press, 1990
Flight of The Dalai Lama, (Cover Photo) Photographs by Heinrich Harrer, Life, 4/23/51
The Dalai Lama I Knew, Text & Photos by Heinrich Harrer, Life, 2/22/54
Miraculous Escape of The Dalai Lama, (Cover Photo) Text by Heinrich Harrer, Life, 5/4/59
Tibet: The Escape That Rocked The Reds (Cover Photo), Time, 4/20/59

About the film *Kundun*
Dalai Lama Movie Imperils Disney's Future in China, by Seth Faison, The New York Times, 1/26/96
Now, Mickey Mao, by Richard Turner, Newsweek, 12/6/96
What China Hoped Disney Would Bury in Moroccan Sand, by Jean Nathan, The New York Times, 12/22/96
The Hollywood Love Affair With Tibet, by Richard Berstein, The New York Times, 3/19/97
In Two Looks at Tibet, No Sign of Shangri-la, by R. Lyman, The New York Times, 9/7/97
From Scorcese to Tibet, Editorial by A.M. Rosenthal, The New York Times, 12/12/97
The God In Exile: A Visit with the Leader of Tibet, The Subject of a New Movie, But a Star without a Stage, by Pico Iyer, Time, 12/22/97

Books About Women and Tibet
Women of Wisdom, Tsultrim Allione, Arkana, 1984
Determintation: Tibetan Wormen & the Struggle for an Independent Tibet, Carol Devine, Vauve Press, 1993
Tibetan Buddhist Nuns, Hanna Havnevik, Nowegian University Press, 1989
The Tibet Art of Parenting, A. Hubbell-Maiden & E. Farwell, Wisdom, 1997

Tibetan Woman's Biographies
The Book of Tibetan Elders, Sandy Johnson, Riverhead Books, 1996
Princess In The Land Of Snows, Jamyang Sakya & Julie Emery, Shambhala, 1990
Daughter of Tibet, Rinchen Dolma Taring, Wisdom, 1970
House of The Turquoise Roof, Dorje Yudon Yuthok, Snow Lion, 1990

Women Foreign Visitors to Tibet
Land of the Snow Lion: An Adventure in Tibet, Elaine Brook, Jonathan Cape, 1987
My Journey To Lhasa, Alexandra David-Neel, Beacon Press, 1986 (1927)
On Top of the World: Five Women Explorers in Tibet, Luree Miller, The Mountaineers, 1984

Journey Across Tibet, Sorrel Wilby, Contemporary Books, 1988

Sources with Sections/Pages on Role of Women in Tibet and Tibetan Diaspora

In Exile From The Land Of Snows, John Avedon, Wisdom, 1979

The People of Tibet, Charles Bell, Oxford Univ. Press, 1927

Tibet: Survival in Question, Pierre-Antoine Donnet, Zed Books Ltd., 1994

The Anguish of Tibet, P. Kelly, G. Bastian, and P. Aiello,, Parallax Press, 1991

Sky Burial, Blake Kerr, Snow Lion, 1993

Tibet: The Issue is Independence, Edward Lazar (Ed.), Parallax Press, 1994

Ancient Futures, Helena Norberg-Hodge, Sierra Club Books, 1991

Tibetan Civilization, R.A. Stein, Stanford University Press, 1972

A Portrait of Lost Tibet, Rosemary Tung Jones, Snow Lion, 1980

Photography of Tibet

Lost Lhasa: Heinrich Harrer's Tibet, Heinrich Harrer, Harry N. Abrams Inc., 1992

My Tibet, Galen Rowell & The Dalai Lama, Mountain Light Press, 1990

The Sacred Mountain of Tibet: On Pilgrimage to Kailas, Russell Johnson, & Kerry Moran, Inner Traditions, 1989

Tibet, Pietro Mele, Snow Lion, 1988

Tibet: The Sacred Realm, Photographs 1880-1950, Aperture Inc., 1983

Tibetan Folk Tales

The Snow Lion's Turquoise Mane: Wisdom Tales From Tibet, Surya Das, HarperSanFrancisco, 1992

Tales of Uncle Tompa, Rinjing Dorje, Station HillsArts/Barrytown Ltd., 1997

Tibetan Diaspora

The Renaissance of Tibetan Civilization, Christoph von Furer-Haimendorf, Synergetic Press, 1990

So Close to Heaven: The Vanishing Buddhist Kingdoms of the Himalayas, Barbara Crossette, Alfred A. Knopf, 1995

Tibetan Medicine

Health Through Balance: An Introduction to Tibetan Medicine, Dr. Yeshi Donden, Snow Lion, 1986

The Tibetan Connection with Other Peoples & Religious Traditions

Navajo & Tibetan Sacred Wisdom: The Circle of Spirit, Peter Gold, Inner Traditions, 1994

The Good Heart: A Buddhist Perspective on The Teachings of Jesus, Tenzin Gyatso, Dalai Lama XIV, Wisdom, 1996

The Jew in the Lotus: , Rodger Kamenetz, HarperSanFrancisco, 1994

Dharma Gaia: A Harvest of Essays in Buddhism and Ecology, Alan Hunt Badiner (Ed.), Parallax Press, 1990

Spirit and Nature: Why the Environment is a Religious Issue- An Interfaith Dialogue, Steven Rockefeller, and John Elder (Ed.) Beacon Press, 1992

Tibet Travel

Tibet Handbook: A Pilgrimage Guide, Victor Chan, Moon Publications, 1994

Tibet Handbook, with Bhutan, Gyurme Dorje, Footprints Handbook, 1996

The Power-Places of Central Tibet: A Pilgram's Guide, Keith Dowman, Routledge & Kegan Paul, 1988

Trekking In Tibet, Mountaineers, Gary McCue, 1992

On This Spot: An Uncoventional Map & Guide to Lhasa, International Campaign for Tibet, 1994

The Myth of Shangri-la: Tibet , Travel Writing and the Western Creation of Sacred Landscape, Peter Bishop, U. California Press, 1989

Prisoners of Shangri-la: Tibetan Buddhism and the West, Donald Lopez, U. Chicago Press, 1998

Foreign Visitors Before 1959

Berry, Scott, *A Stranger in Tibet: The Adventures of a Zen Monk*, Harper Collins, 1990

David-Neel, Alexandra, *My Journey to Lhasa*, Beacon Press, 1986 (1927)

Ekvall, Robert, *Tibetan Skylines*, Farrar, Straus & Young, New York, 1952

Bayonets to Lhasa, Peter Fleming, Oxford University Press, 1984 (1961)

Wind between the Worlds, Robert Ford, Snow Lion Graphics, 1987 (1957)

The Way of the White Clouds: A Buddhist Pilgrim in Tibet, Lama Anagarika Govinda, Shambhala, 1970 (1966)

Trespassers on the Roof of The World, Peter Hopkirk, Jeremy P. Tarcher, Inc., 1982

Secret Tibet, Fosco Maraini, Hutchinson & Co. Ltd., 1952

To Lhasa in Disguise, Grosset & Dunlap, William Montgomery McGovern, 1924

On Top of the World: Five Women Explorers in Tibet, Luree Miller, The Mountaineers, 1984

Out of this World, Lowell Thomas Jr., The Greystone Press, 1951

To Lhasa and Beyond: Diary of the Expedition to Tibet in the Year 1948, Giuseppe Tucci, Snow Lion, 1987 (1956)

Foreign Visitors in Tibet After 1959

Naked Spirits: A Journey into Occupied Tibet, Adrian Abbots, Canongate Books, 1997

Land of the Snow Lion: An Adventure in Tibet, Elaine Brook, Jonathan Cape, 1987

The Timely Rain: Travels in new Tibet, S. & R. Gelder, Monthly Review Press, 1965

Altar of the Earth, Peter Gold, Snow Lion, 1987

Lhasa. The Open City: A Journey to Tibet, Han Suyin, G.P. Putnam's Sons, 1977

Video Night in Kathmandu, Vintage Books, Pico Iyer, 1988

The Sacred Mountain of Tibet: On Pilgrimage to Kailas, Russell Johnson & Kerry Moran, Park Street Press, 1989

Sky Burial, Snow Lion, Blake Kerr, 1997

Requiem for Tibet, George N., Patterson, Aurum Press, 1990

Himalayan Passage, Jeremy Schmidt, The Mountaineers, 1991

Riding the Red Iron Rooster, Paul Theroux, G.P. Putnam's Sons, 1988

Journey Across Tibet, Sorrel Wilby, Contemporary Books, 1988

Heinrich Harrer in Tibet (About or By)

Flight of The Dalai Lama, Photographs by Heinrich Harrer, Life, 4/23/51

The Dalai Lama I Knew, Text & Photos by Heinrich Harrer, Life, 2/22/54

My Life in Forbidden Lhasa, by Heinrich Harrer, National Geographic, July 1955

Miraculous Escape of The Dalai Lama, Text by Heinrich Harrer, Life, 5/4/59

Return to Tibet, by Heinrich Harrer, Penguin, 1984

Born in Tibet: A Lasting Friendship (between Harrer & The Dalai Lama), by Betty Rogers, Tricycle, Fall 1991

Lost Lhasa: Heinrich Harrer's Tibet, Photographs & Text by Heinrich Harrer, Harry Abrams., 1992

The Strange Journey of Heinrich Harrer, by Lewis Simons, Smithsonian, October 1997

The Last Explorer, by H.G. Bissinger, Vanity Fair, October 1997

About the film Seven Years in Tibet

Film Furor Satisfies Dalai Lama's Former Tutor, By D.J.R. Bruckner, The New York Times, 1/4/97

A Star's Trek (about filming of movie in Argentina), By Jeff Giles, Newsweek, 2/3/97

It Must Be Karma (about filming of movie in Argentina), by L.C. Chollet, LA Times, 2/9/97

The Hollywood Love Affair With Tibet, by Richard Berstein, The New York Times, 3/19/97

Approaching Tibetan Studies
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'Tibet' is revised to stress Nazi past, by Elaine Dutka, The Seattle Times, Aug. 20, 1997

In Two Looks at Tibet, No Sign of Shangri-la, by Rick Lyman, The New York Times, 9/7/97

The Chinese View of Tibet

100 Questions about Tibet, Jing Wei (Ed.), Beijing Review Press, 1989

China Wakes: The Struggle for the Soul of a Rising Power, N. Kristof & S. WuDunn, Random House, 1994

The Coming Conflict with China, Richard Bernstein & Ross Munro, Vintage Books, 1998

Demystifying Tibet: Unlocking the Secrets of the Land of Snows, Lee Feigon, Ivan R. Dee, 1996

Highlights of Tibetan History, Wang Furen and Suo Wenqing, New World Press, 1984

Lhasa, The Open City: A Journey to Tibet, Han Suyin, G.P. Putnam's Sons, 1977

The Snow Lion and The Dragon: China, Tibet and The Dalai Lama, Melvyn Goldstein, U. California Press, 1997

The Struggle for Modern Tibet: The Autobiography of Tashi Tsering, Goldstein, Sieberschuh, & Tsering, M.E. Sharpe, 1997

Tibet - Its Ownership and Human Rights Situation, Information Office of the State Council of The People's Republic of China, 1992 (available through the Chinese Embassy)

Tibet: Myth vs. Reality, Dai Yannian, Beijing Review Press, 1988

Tibet: Survival in Question, Pierre-Antoine Donnet, Zed Books Ltd., 1994

Tibet Through Dissident Chinese Eyes: Essays on Self Determination, Changching Cao & James Seymour (Ed.), M.E. Sharpe, 1997

Tibet Transformed, Israel Epstein, New World Press, 1983

Tibetan Interviews, Anna Louise Strong, New World Press, 1959

When Serfs Stood Up in Tibet, Anna Louise Strong, New World Press, 1965

Resource Information

A Handbook of Tibetan Culture, Graham Coleman (Ed.), Shambhala, 1994

The International Tibet Resource Directory, International Campaign for Tibet, 1995

Tibet-Related Articles in Periodicals and Newspapers

Blood Brothers, David Guterson, Los Angeles Times Magazine, May 1, 1994 (The development of a friendship between an American and a Tibetan refugee in Seattle)

China Invades Tibet- Again, Melinda Liu, Newsweek, April 3, 1995 (Chinese economy in Tibet)

China's Undercover War on Religious Life, Christian Science Monitor, November 4, 1993

China Sentences Tibetan With Fullbright to 18 Years for Spying, Patrick Tyler, The New York Times, December 28, 1996

The God In Exile: A Visit with the Leader of Tibet, The Subject of a New Movie, But a Star without a Stage, Pico Iyer, Time, December 22, 1997 (The Dalai Lama)

High Stakes, Far Eastern Economic Review, June 22, 1995 (Chinese economy in Tibet)

The Hollywood Love Affair with Tibet, Richard Bernstein, The New York Times, March 19, 1997

Human Rights in China, James D. Seymour, Current History, September 1994

In A Strange Land: Tibetans in the U.S., Karma Gyatsho Zurkhang, Utne Reader, March/April 1993 (U.S. resettlement of Tibetan refugees)

Inside Tibet: A Country Tortured, a series of articles, The Philadelphia Inquirer, Dec. 8-15, 1996

Inside Tibet, collected articles, *Utne Reader,* March/April 1989

The Little Lama: A Seattle Boy learns to lead a Tibetan Buddhist monastery in Kathmandu, Paula Bock, The Seattle Times Pacific Magazine, May 4, 1997

A Secret War In Tibet: How the CIA helped Tibet fight their Chinese invaders, Paul Salopek, The Chicago Tribune, January 25, 1997

Shangri-la's Shackled Spirit, Jeff Greenwald, San Francisco Examiner, April 14, 1991

The Silent Killing of Tibet, Alex Shoumatoff, Vanity Fair, May 1991 (Overview of the Tibetan situation)

Approaching Tibetan Studies
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The Silver Chalice: Two Himalayan expeditions and an odyssey through the jails of Kathmandu help chart the path of Tibetan Khampas, America's Ultimate Cold Warriors, Jeff long, Climbing, June 15-August 1, 1995 (The CIA's involvement in the Tibetan resistance movement during the 1960's)

Snow Leopards in Cultural Zoo, Brenda Bell, The Seattle Times Pacific Magazine, June 13, 1993 (Story of The Sakya Monastery of Tibetan Buddhism and part of the Seattle Tibetan community)

Struggling through Hell and High Water, Newsweek, September 11, 1995 (Shutting Tibetan delegates at the 1995 UN Women's Conference in Beijing)

Sun Without A Moon: In Search of the Missing Boy Buddha, Alex Shoumatoff, Vanity Fair, August 1996 (The story of the Tibetan-Chinese conflict over the choice of the reincarnation of the Panchen Lama)

Tibet: The Next Great Cause?, collected articles, Shambhala Sun, November 1996

Tibetan Youths Fed Chinese Fare, Ann Scott Tyson, Christian Science Monitor, November 4, 1993 (Chinese run education for Tibetans)

To Beijing's Surprise, the Tibetans Are Still Restive, Nicholas Kristoff, The New York Times, October 7, 1990

Trade vs. Human Rights: With Cold War Over, U.S. Faces Dilemma: Should It Export Its Values or Goods?, Thomas Friedman, The New York Times, February 6, 1994

Two People, One Land: A rare look at how Chinese capitalism is exacerbating tensions in Tibet, Susan Lawrence, U.S. News & World Report, June 7, 1993

The Wisdom of Tibetan Childbirth, Edie Farwell & Anne Hubbell Maiden, In Context, No. 31 (How Tibetan women view and live the process of Childbirth)

Editorials

The ABC's of Tibet, Edward Luttwak, The New Republic, April 17, 1989

Apologists should quit coddling China, Kunzang Yuthok, Seattle P.I., May 18, 1993

Beyond the Movie, A.M. Rosenthal, The New York Times, November 29, 1996

Criminals For Freedom, A.M. Rosenthal, The New York Times, December 27, 1994

Endangered Species, A.M. Rosenthal, The New York Times, May 24, 1991

Free Tibet - one way or another, T.N. Shakabpa, Providence Journal, August 8, 1996

Jimmy Carter Turns, A.M. Rosenthal, The New York Times, August 12, 1997

The Monk & The President, A.M. Rosenthal, The New York Times, March 4, 1990

The Power of Tenzin Gyatso, ,A.M. Rosenthal, The New York Times, January 5, 1988

'Splendid China' whitewashes history, Elizabeth Churchward, The Miami Herald, August 6, 1994

The Uncountry, The New Republic, June 8, 1992

We Win No Oscars for Tibet, Richard Gere, The New York Times, April 13, 1993

You Are Palden Gyatso, ,A.M. Rosenthal, The New York Times, April 11, 1995

National Geographic Magazines

Himalayan Caravans, Eric Valle & Diane Summers, December 1993, pp. 5-35

Tibet's Remote Chang Tang, George B. Schaller, August 1993, pp. 62-87

Bhutan, Kingdom in the Clouds, Bruce W. Bunting, May 1991, pp. 79-101

The Remote World of Tibet's Nomads, M. Goldstein & C. Beall, June 1989, pp. 752-781

Himalaya, Many Articles & Authors, November 1988, pp. 612-710

A Journey Through Tibet, Sorrel Wilby, December 1987, pp. 764-785

In Long-Forbidden Tibet, Fred Ward, February 1980, pp. 218-259

Ladakh, The Last Shangri-la, Thomas J. Abercrombie, March 1978, pp. 332-359

Pilgrimage to Nepal's Crystal Mountain, Joel F. Ziskin, April 1977, pp. 500-518

Little Tibet in Switzerland, Laura Pilarski, November 1968, pp. 711-727

Sherpaland, My Shangri-la, Desmond Doig, October 1966, pp. 545-576

Mustang, Nepal's Lost Kingdom, Michel Peissel, October 1965, pp. 579-604

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Sikkim, Tiny Himalayan Kingdom in the Clouds, Desmond Doig, March 1963, pp. 398-429

Beyond Everest, Sir Edmund Hillary, November 1955, pp. 579-610

My Life in Forbidden Lhasa, Heinrich Harrer, July 1955, pp. 1-48

Triumph on Everest, Sir Edmund Hillary, July 1954, pp. 1-64

A Journey to "Little Tibet", E. Bhavnani & V. Wentzel, May 1951, pp. 603-634

Across Tibet from India to China, I. Tolstoy, August 1946, pp. 169-222

Sungmas, Living Oracles of the Tibetan Church, Joseph F. Rock, October 1935, pp. 475-485

Flags of the World (features Tibetan Flag), September 1934, pp. 383 & 392

Kongka Risumgongba, Holy Mountain of the Outlaws, Joseph F. Rock, July 1931, pp. 1-65

On the World's Highest Plateaus, Hellmut de Terra, March 1931, pp. 319-367

The Glories of the Minya Konka, Joseph F. Rock, October 1930, pp. 385-437

Seeking the Mountains of Mystery, Joseph F. Rock, February 1930, pp. 1-185

Life Among the Lamas of Choni, Joseph F. Rock, November 1928, pp. 569-619

The Land of the Yellow Lama, Joseph F. Rock, April 1925, pp. 447-492

Banishing the Devil of Disease Among the Nashi..., Joseph F. Rock, November 1924, pp. 473-499

Life Among the People of Eastern Tibet, Dr. A.L. Shelton, September 1921, pp. 293-326

The World's Strangest Capital (with pullout panorama photo: Lhasa- The Mecca of the Buddhist Faith), John Claude White, March 1916, pp. 272-295

The Most Extraordinary City in the World, S.H. Chuan, October 1912, pp. 959-995

Tibet News Periodicals

News Tibet, The Office of Tibet, New York, NY, (212) 213-5010

Snow Lion Newsletter, Snow Lion Publications, Ithaca, NY, (617) 273-8506

Tibet Brief, International Committee of Lawyers for Tibet, San Francisco, CA, (415) 252-5967

Tibet Press Watch, International Campaign for Tibet, Washington, DC, (202) 785-1515

World Tibet News, on-line international news clearinghouse featuring Tibet-related articles from international media sources, you can search their website and/or sign onto a list-serve for daily articles on Tibet, this service is based in Canada <www.tibet.ca>

Discography

Cho
Choying Drolma and Steve Tibbetts
A moving, inspiring musical project of east meets west which has received international acclaim. Choying Drolma and the nuns of Nagi Gompa sing Tibetan Buddhist songs accompanied by guitarist Steve Tibbetts and other Western musicians. Recorded at a Tibetan Nunnery in Kathmandu.
CD /Cassette. 50 Mintues. Rykodisc. 1997.

Dhama Suna
Tibetan Institute of Performing Arts
A rich collection of traditional Tibetan folk music performed by some of the best singers and musicians in the Tibetan Diaspora, along with sacred chants by The Gyuto Monks. 19 selections with liner notes and translations. Some selections were featured in the film, Seven Years in Tibet.
CD. 71 Minutes. Warner Music. 1997.

Freedom Chants from the Roof of the World
The Gyuto Monks, Philip Glass, Mickey Hart, Kitaro
Two meditative, ritual chants by the world famous Tibetan monks of Gyuto Tantric University (India) during their first 1988 American Tour. Both are over 25 minutes. The third track is a composition by Philip Glass, Mickey Hart, and Kitaro peformed during a concert by the Gyuto Monks at Cathedral of St. John the Divine in New York. Informative liner notes.
CD/Cassette. 68 minutes. Rykodisc. 1989.

Quiet Mind: The Musical Journey of a Tibetan Nomad
Nawang Khechog
This world musician remembers his Tibetan nomadic roots with nine soothing, meditative instrumentals, playing a Tibetan bamboo flute, didgeridoo, and Incan pan pipes. Great for reflective activities or quieting a classroom.
Cd/Cassette. 55 Minutes. Sounds True. 1991.

Renewal: Contemporary Tibetan Folk Songs
Chaksampa
Twelve Tibetan Songs about the experience of exile performed in a traditional folk style. Chaksampa is one of the premier Tibetan arts groups in the Diaspora, who work to preserve their cultural heritage through music and education.
Cd/Cassette. 55 Minutes. Sounds True. 1991.

Sacred Tibetan Chants of the Great Prayer Festival
Monks of the Drepung Loseling Monastery
Five recordings of sacred chants traditionally performed during the Monlam Chemo, or Great Prayer Festival, a religious celebration held in Lhasa, Tibet since 1409, which celebrates events dating back to original Buddhism. The Drepung Monastery traditionally helped lead this religious event.
Cd/Cassette. 55 Minutes. Sounds True. 1991.

Tibet: Heart of Dharma
This CD and booklet introduce listeners to the "Buddha's teachings and the music they inspired" through the Tibetan monastic chant and music. Four recordings feature the monks of Drepung Monastery (India) and the fifth selection feature the monks Khampagar Monastery (India). The booklet covers the basics of Buddhism, major figures and deties within the Tibetan tradition, and background of the two featured monasteries.
CD & 64 Page Booklet. 62 Minutes. Ellipsis Arts. 1996.

Tibet, Tibet
Yungchen Lhamo
Ten devotional and traditional offerings by one of the divas of Tibetan song. Since Yungchen Lhamo escaped Tibet in the 1980's, she has used her beautiful voice to tell the world of her country's plight. Since she signed on with Peter Gabriel's Real World label, she has become an international artist educating people about the Tibetan spirit and struggle for survival. You can find a story on Yungchen Lhamo for young adult readers in Faces magazine (Oct. 1999).
CD. 47 minutes. Real World. 1996.

Videography

Ancient Futures: Learning from Ladakh
Based on the work of Helena Norberg-Hodge. The ancient Tibetan culture of Ladakh, in the Himalayas of Northern India, struggling between tradition and way of life and modern development. *Themes: Ecology, Environment, Sustainability, Patterns of Life*
Documentary. 60 minutes. Int'l Society for Ecology & Culture. 1993.

Compassion In Exile: The Story of The 14th Dalai Lama
An award winning film, by Mickey Lemle, about the life of The Fourteenth Dalai Lama and overview of the current situation in Tibet, including many interviews. *Themes: Biography, Human Rights, Cultural Survival, History, Exile Experience, Compassion*
Documentary. 60 minutes. Lemle Pictures. 1992.

Dalai Lama: Soul of Tibet
A historical and contemporary look at the life of The Fourteenth Dalai Lama. Produced by CBS News for the A&E biography series. *Themes: Biography, History, Tibet-China Relationship*
Documentary. 50 minutes. A&E Home Video. 1997.

Dreams of Tibet
Examination of the western imagination and current popular culture surrounding Tibet compared with reality of the current Tibetan situation. Produced for PBS Frontline. Hosted by Orville Schell. *Themes: Myth , Media, Foreign Interest in Tibet*
Documentary. 60 minutes. Frontline/PBS. 1997.

Home to Tibet
A Tibetan exile living in the United States returns to visit his family in Tibet, then leaves with his niece whom he takes to a Tibetan refugee community in India for their formal education. A film by Alan Dater and Lisa Merton. *Themes: Exile Experience, Current Tibetan Situation*
Documentary. 55 minutes. Marlboro Productions. 1995.

Inside Tibet
Rare black and white footage of the 1942 trip to Tibet by United States OSS (former CIA) Officers Brooke Dolan and Ilia Tolstoy, sent on fact finding mission during WWII by President Roosevelt. They receive warm Tibetan hospitality and meet the young Dalai Lama. *Themes: Tibet prior to Chinese Occupation, Traditional Culture and Society of Lhasa*
Documentary. 39 minutes. 1943.

Kundun
The story of The Fourteenth Dalai Lama from his birth in 1935 to his escape into exile in 1959, during the Chinese occupation of Tibet. Authentic recreation of life in Tibet starring an all Tibetan cast. A Martin Scorcese film, written by Melissa Mathison. *Themes: Biography, History, Tibet-China Relationship, Non-violence, Compassion, Leadership*
Feature Film. 135 minutes. Touchtone Pictures. 1998.

Approaching Tibetan Studies
Suggested Source Materials

Little Buddha
A young boy from Seattle is identified as the incarnation of a Tibetan Lama, interspersed with flashbacks to scenes from the life of the historical Buddha in ancient India. A Bernado Bertalucci Film, shot on location in Seattle, Kathmandu, and Bhutan. *Themes: Tibetan Buddhism & Monastic Culture , Historical Buddha, Tibetan Diaspora*
Feature Film. 123 minutes. Miramax Films. 1994.

Mandala: The Sacred Circle of Vajrabhairava
Follows the construction of a Tibetan Buddhist Sand Mandala, with a detailed introduction of this sacred process and its meaning. Includes segment of a 3-D computer animated mandala. *Themes: Tibetan Buddhist Culture, Buddhist Philosophy, Tibetan Religious Art*
Documentary. 35 minutes. South Mountain Productions. 1997.

Mustang: The Hidden Kingdom
Journey of a high Tibetan Lama from Dharamsala, India sent by the Dalai Lama to the Tibetan Kingdom of Mustang, in Nepal to teach and find two young children to bring back to India for a formal education. Produced for the Discovery Channel, narrated by Harrison Ford. *Themes: Tibetan Diaspora, Traditional Tibetan Culture, Tibetan Buddhism, Geography*
Documentary. 90 minutes. The Discovery Channel. 1994.

Red Flag Over Tibet
Chronicles the Tibetan situation from Chinese invasion through 1992 APEC Conference. Visits to Tibet, Dharamsala, and US. Interviews with political figures connected with Tibetan issues. *Themes: History, Current Tibetan Situation, Human Rights, Geo-Politics*
Documentary. 60 minutes. Frontline/PBS. 1993.

Seven Years in Tibet
The story of Austrian mountain climber Heinrich Harrer who, after escaping from a WWII British Interment Camp, makes his way to Lhasa, Tibet and develops a close relationship with a young Dalai Lama, at the time of the Chinese Communist Revolution and invasion of Tibet. Authentic recreation of traditional Tibetan society. Directed by Jean-Jacques Annaud. *Themes: History, Traditional Tibet, The Young Dalai lama, Cross-Cultural Relationship*
Feature Film. 136 minutes. Mandalay Entertainment. 1997.

(The Original) Seven Years in Tibet
A 1950's British documentary of Harrer's journey to Tibet (see above), using original color film of Tibet taken by Harrer in 1949-50. A mix of dramatic re-creation and actual footage. *Themes: Rare Footage of Tibet prior to the Chinese Occupation*
Documentary. 79 minutes. Seven League Production. 1957.

Tashi Jong: A Traditional Tibetan Community in Exile
An award winning documentary, by Barbara Green, about villagers from a community in the Kham Province of Tibet who flee their homeland after the Chinese occupation and resettle as a community in the foothills of Northern India. The lama who arranges this resettlement named their village Tashi Jong or Auspicious Valley, and helped create a self-sustaining Tibetan enclave in exile The film offers a model for the sustainability of traditional culture, once insulated from the outside world, now redefining itself in a modern world. A valuable cross-cultural source for teaching students about elements and patterns of culture and the growing trend of vanishing traditional culture. Grade 5 & up.*Themes: Traditional Culture, Exile Experience, Diaspora, Sustainability, Education, Cultural survival.*
Documentary. 45 minutes. Tibetan Video Project. 1999.

Tibet: The End of Time
Examination of Tibetan Civilization and Current Tibetan Situation. Part of Time Life's "Lost Civilizations" Series. Narrated by Sam Waterson. *Themes: Civilization, Traditional Culture, Buddhism, History, The Dalai Lama, Exile Experience*
Documentary. 48 minutes. Time-Life Video. 1995.

Tibet in Exile
Follows a group of young Tibetan children who have escaped from Tibet and their introduction and socialization into the Tibetan exile community of Dharamsala, India. A film by Barbara Banks and Meg McLagan. *Themes: Exile, Migration, Diaspora, Education, Human Rights, Cultural Survival*
Documentary. 30 minutes. Tibet in Exile Video Project. 1991.

Some of these videos may be available to rent or purchase through your local video store. All of these videos are available for local rental through Tibet Education Network. Some can be purchased through the Tibet Education Network at Global Source. Others are available through the Snow Lion Catalog (800) 950-0313. Many can be rented from the Office of Tibet (212) 213-5010. An extensive annotated list of Tibet-related videos can be accessed on-line at: <www.tibet.com>.

Many of the books, videos, music, and periodicals can be found through Tibet Education Network in The Global Source Lending Library (for Puget Sound Area Educators) or through The Global Source Catalog (see our contact information at the end of this handbook).

Organizational Resources

This list of resource organizations was compiled by Tibet Education Network to assist educators and students in networking with organizations in the US involved with educating the public about various elements of Tibetan culture, Tibetan Buddhism, the current Tibetan situation. Most descriptions have been taken from the organization's statement of purpose.

The Office of Tibet
241 East 32nd St., New York, NY 10016; (212) 213-5010 http://www.magicoftibet.com/tibetny/
The office representing His Holiness the Dalai Lama and the Central Tibetan Administration in North America. They publish a quarterly newsletter called *News Tibet*.

The Tibet Fund
241 East 32nd St., New York, NY 10016; (212) 213-5010
A non-profit corporation through which donors can support Tibetan refugee communities and the survival of the Tibetan Buddhist religion and culture.

International Campaign For Tibet (ICT)
1825 K Street, NW, Ste. 520, Washington, DC 20006; (202) 785-1515
ict@peacenet.org; www.savetibet.org
ICT is a nonpartisan, public interest group dedicated to promoting and monitoring internationally recognized human rights and democratic freedoms in Tibet. ICT is closely involved with US legislative activities relating to Tibet. They publish *Tibet Press Watch*, a bi-monthly report of international information and articles concerning Tibet.

International Committee of Lawyers for Tibet (ICLT)
2288 Fulton Street, Ste. 312, Berkeley, CA 94704; (510) 486-0588
iclt@igc.apc.org; www.tibeticlt.org
A non-profit group that promotes self-determination for the Tibetan people. Through legal research, analysis, and education, ICLT advocates human rights, environmental protection, and peaceful resolution of the situation in Tibet. They publish *Tibet Brief*, a quarterly report on Tibetan issues for its members.

Students for a Free Tibet (National Office)
632 Broadway, 2nd Floor, New York, NY 10012; (212) 533-5705
ustcsft@igc.apc.org; http://www.tibet.org/SFT
A network of student activist groups on college and secondary school campuses working on behalf of Tibetan issues. Student campaigns include education, boycott, and divestment projects. Students are provided an on line network, support, and materials including *The World Isn't Listening: An Organizer's Guide to Students for a Free Tibet*.

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Resources on the World Wide Web

Art of Tibet (Tibetan Buddhist Paintings): www.TibetArt.com

The Dalai Lama's 1989 Nobel Peace Prize: http://mirror.nobel.ki.se/laureates/peace-1989.html

Escape into Exile (documenting Tibetan refugees fleeing Tibet): www.savetibet.org

Free Tibet Campaign (London): www.freetibet.org/index.htm

Human Rights in China (New York): www.hrichina.org

People's Republic of China (Embassy, Washington DC): www.china-embassy.org/

Sakya Monastery of Tibetan Buddhism (Seattle): www.sakya.org

Tibet Education Network: www.GlobalSourceNetwork.org

Tibet Environment Watch (San Francisco): www.tew.org

Tibet Information Network (London): www.tibetinfo.net/

Tibet Online Resource Gathering: www.tibet.org/

Tibetan Government in Exile (Official Site): www.tibet.com/

Tibetan Studies Resources (Australia): www.ciolek.com/WWWVL-TibetanStudies.html

World Tibet News (Canada): www.tibet.ca

About Tibet Education Network (TEN)

Tibet Education Network at Global Source is an independent, educational outreach project with a mission to raise the profile and support the study of Tibet in K-12 education. We are bridge builders between the world of education and the world of Tibet.

Established in 1994, Tibet Education Network (TEN) has directly served over 500 educators through series of national professional development programs and commissions. We have assembled the most comprehensive collection of curricular, reference, and resources for the study of Tibet that we share through our programs, lending library, mail order catalog and website (www.GlobalSourceNetwork.org). TEN's work has been acclaimed by leading scholars and experts in the fields of both education and Tibet. In June 2000, in conjunction with a special Smithsonian Folklife Festival on Tibet, we led the first national teacher institute on the study of Tibet in K-12 education.

Through an inclusive and sustained approach, our model for educational outreach meets the needs of K-12 students by meeting the needs of their educators. We bridge the real world and the classroom with authentic voices, living resources, and in-depth source material representing multiple perspectives and approaches of study. Educators and students we work with approach the study of Tibet through such subject areas as civilization, culture, Asia, Buddhism, art, Modern China, human rights, the refugee experience, cultural survival, non-violent conflict resolution, and global leadership. TEN's educational resources meets state and national standards, and have been utilized in traditional classrooms, special education, English as a Second Language programs, museum exhibits, festivals and cultural programs.

Tibet Education Network provides:

- **Professional Development Programs:** national and regional summer teacher institutes, in-service workshops, and individual consultation.
- **Student Programs & Projects:** interactive and experiential programs for grades K-12, courses of study, units of study, student workshops, assembly & classroom presentations, independent study projects and community service programs.
- **Curricular and Educational Support Materials:** curricular frameworks, educational readers, course handbooks, lesson plans, source lists, companion guides, research & multimedia library (for Seattle educators) and on-line resources (www.GlobalSourceNetwork.org)
- **The Global Source Catalog:** we carry the most extensive collection of educational source material for the study of Tibet in K-12 education: starter libraries kits, slide packages, lesson plans, books, videos, music, periodicals, rare & out-of-print on-line (www.GlobalSourceNetwork.org)

Tibet Education Network is a special project of Global Source Education, a non-profit, 501(c)(3), independent, educational outreach organization with a mission to provide professional development, curricular support and resources for K-12 education that fosters a deeper awareness and encourages greater social responsibility around topics and issues that affect our changing global community.

For more information about our programs, projects, and resources, contact us:

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